CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, H[illegible]LINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, SEPTEMBER 15, 1838. NO. 892--VOL. XVII.—NO. 37.

RELIGIOUS MISCELLANY.

[From the Church of England Quarterly Review.]

THE SLUMBER OF THE PULPIT.

It has been said of Tacitus, by persons who cannot however have caught his drift, and who must be only superficially acquainted with his writings, that by his cold way of relating enormous crimes he would in some sort appear not to have disapproved of them; and that the minds of his readers are corrupted by his not expressing that detestation and horror, which horrible and detestable proceedings should naturally excite. However untrue in its application to the Roman historian, the observation is founded on an accurate knowledge of human nature. A cold style of describing affecting things is an error in point of taste—is contrary to the justice due to the audience or reader—and is moreover to slight and disregard their sympathies in your favor. Indeed it is the power to awaken sympathy that is at the bottom of all the marvellous workings of the masses in every age, and in every country; it is what

> Shook the arsenal, and fulmin'd over Greece
> To Macedon and Artaxerxes' throne.

It is what constituted the superiority of the mighty orator of Athens over a compromiser like Marcus Tully. The one an object of awful respect after

> That dishonest victory
> At Chæronea, fatal to liberty,

is chosen to make the funeral oration over the bones of those who fell in consequence of his policy: the other, with ill-disguised contempt, is saluted with the title of Imperator at the Issus. It was in concentrated passion that the Greek excelled the Roman. The 'Father of his country' was always playing falsetto, acting a part, and sometimes a very mean one; he showed a truckling spirit which,

> Non bomines, non Di, non concessere columnæ.

It is not hard to recognize a similar distinction between the temperaments and writings and their *results* of the two other lights of their own age, who were however contemporaries, and flourished (comparatively speaking) the other day. What a machine did the energetic mind of Luther set in motion! a machine, so to speak, before our eyes even unto this hour, and whose ultimate consequences are not even latent to the womb of Time. The truths which had been outraged, he re-proclaimed in the spirit of outraged truth, at the behest of his conscience, and in the service of the God who cannot lie. He did his duty, come good, come evil! and made no question on which side the preponderance would be; 'Talk not to me,' he exclaimed, 'of scandal and offence. Need breaks through stone walls, and recks not of scandal: it is my duty to spare weak consciences as far as it may be done without the hazard of my soul.—Where not, I must take counsel for my soul, though half of the whole world should be scandalized thereby.' Such was the tone, by the adoption of which the German 'Son of Thunder' moulded not only his own, but future ages. And what a contrast does he present in this respect to his immediate pioneer and contemporary. Erasmus, who might be styled the morning-star of the Reformation, was an infinitely more elegant scholar than the heroic Luther, and a man of as consummate genius; but however regarded in his own time by the polite and lettered world, he is at this day only known by his writings to a few, since he left neither impress on his age nor consecution to posterity. To what cause shall we attribute this? To his not daring to follow out his ideas—to his stopping short, to his temporizing, to his partaking more of the characteristics of Atticus than of Cato,—to his not being enough in earnest.

To come down even to the days of our Fathers: and here deprecating all unfair constructions—repudiating every motive save what honor, honesty and religion supply; we must speak plainly out; herein let aught that may savor of offence be imputed to our love. What was it then, we ask, that touched with the living coal from God's altar the mouth of Wesley? What was it that denuded in those days the churches and chapels of the Establishment, whilst the plains and the sides of the hills were thronged row above row with gaping tens of thousands, men, women, and children? What was it that made the eloquence of that Methodist irresistible over the multitude? What was it that flashed like lightning on the close and stagnant conscience of his auditory? What was it that insinuated itself into their hearts, until the most obdurate were moved to tears and penitence? What was it that heaped coals of fire, as it were, upon their heads, until the ore of the most subborn did melt? Nothing, but single-hearted zeal, a straight-forward purpose, and an earnestness which were followed by the most beneficial effects.

It was the deep conviction of the awful responsibility attached to the Christian ministration, coupled with an unwearіable energy, a never-relaxing charity, and that yearning desire for the conversion of the meanest creature whom Christ perished to save, which amounted to faith in his success; it was all this, that filled the mouth of John Wesley with the *verba ardentia*, that ran electrically from soul to soul, till the whole congregation of sinful human beings lit up into one blaze of devotion.

Wesley was truly energetic. He was zealous, and went to work with a giant rejoicing in his strength. He felt that his vocation was of the Holy Ghost; and looking to what he indeed accomplished—to the wonderful conversions that by his fervid appeals to the heart, he everywhere wrought we must admit, that the good which he effected was considerable. He went forth to meet the enemy at the gate, or rather, like the Carthaginian, he carried the war into his territory. He made no league with sin and infidelity. He spake as from a throne, and stood up against Satan; and standing on the confines of two worlds, he shook the one with the thunders of the other.

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Another trait in his character to which we ascribe his success was his free and cordial intercourse with the common people. It was this that taught him how to strike from the most stony heart the sparks that set the whole soul in a glow. It was the secret of that sympathy which he knew so well to inspire. It is the keeping so much aloof from communion with the lower orders, that throws such a damp upon the ministrations of the Clergy of the Church of England.

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Assuredly the clergy should cultivate the affections, and insinuate themselves into the confidence of the common people, much more than they seem at present to think worth their while. 'They should,' to use the language of Baxter, 'by familiar conversation with them get their love, and also find out their ignorance, error, and sin, their objections and doubts, to know what they need, and deal with them privately and personally, as well as publicly for their instruction.

'I infer,' says the Bishop of Winchester, 'from our Lord's example, the duty which St. Paul urged when he exhorted the Roman Christians to 'condescend to men of low estate.' 'I venerate the name of Dr Franck, of Halle in Saxony,' writes Mr Venn, 'who, when a professor of greatest note in that university, felt his bowels yearn over the children of the poor, and became their teacher, though derided by the University for his heavenly compassion! So differently did his God regard the good work, that, from a small beginning, it was soon enlarged to be amongst the first charitable foundations, embalming his name for ages to come.' Doddridge's ministerial injunctions are as sound as practical on this head. 'You *must not shun the cottages of the poor*, or the chambers of the languishing; nor must you ever be so intent on the more pleasing sounds, as to turn away from the sighs and groans of the distressed. You must often be visiting your brethren, that you may see how they do; and their personal or domestic afflictions must be tenderly weighed, in their various circumstances, that your heart may feel its part, and so prompt you to do all you can, if possible to remove them; or if that be impracticable, as it often will be, at least to alleviate them; and sometimes the sight and conversation of a Christian friend does so much to alleviate them, that one would imagine so cheap a charity should not be denied.—Let not our Master say in reference to any of his servants, 'I was sick, and ye visited me not; I was in prison, and ye did not come unto me.'

But the practice of Felix Neff is yet more exemplary than the precept of Dr Doddridge. The heart of this Apostle was thoroughly devoted to the spiritual advancement of his mountain flock. 'It was his high and lofty ambition to elevate their thoughts and hopes to the noblest objects to which immortal beings can aspire and to raise the standard until they should reach to the fulness of the stature of Christ; and yet he so condescended to things of low estate, as to become a teacher of A, B, C, not only to ignorant infancy, but to the dull, and unpliant capacities of adults. Beginning with the most tiresome rudiments, he proceeded upwards, leading on his scholars methodically, kindly and patiently, until he had made them proficient in reading, writing, and arithmetic, and could lead them into the pleasanter paths of music, geography, history, and astronomy. None but such men as Oberlin and Neff, none but those who, like them, have been under the strong influence of Christian motives, have ever done violence to their natural tastes and inclinations, and have left the more agreeable and equally legitimate duties of their profession, to assume the functions of the humble pedagogue, and of the village dame, and to teach the lowest rudiments to the lowest poor; not before the admiring eyes of the world, but in seclusion, and amidst all the disheartening circumstances of dirt and stench, of chilling cold, or suffocating heat.

'It was this that led Neff to the dismal solitudes of Dauphine, and shut him up with his twenty-five pupils, and urged him to abandon for a time those pursuits which were most congenial to his mind and habits, in order that he might lay a foundation of knowledge and happiness, and contribute something to the stock of general prosperity in a district, which was separated from the more habitable parts of the world by rocks and mountains, cold and sterility.'

It is impossible to overrate the good which might thus be effected as well in a small country parish, as in a sphere of greater excitement. Not merely the positive quantum, the ostensible good, but that, which is implied by prevention of evil. 'Who indeed,' says the Bishop of Winchester, 'can estimate the guilt of a lukewarm ministry? Indifference is fatal to souls. "He that is not with me, is against me: and he that gathereth not with me scattereth." If the supine shepherd suffer the flock of God to be led astray by others, he must not hold himself guiltless because another and not himself is the leader. He virtually disperses if he does not gather into the fold of Christ. In fact a zeal for God's house seems to belong properly to the character of a minister. Even if it be so ardent as to "eat him up," he will but the more resemble Christ, so that a spirit of divine wisdom guide him. Meekness becomes him also; but he must not let his meekness extinguish his zeal, when the occasion should call it forth. It was said more than fifty years ago, of a servant of God yet living, Oh! to flame, as he does with zeal, and yet to be beautiful with meekness.' Again, 'is the pastor tempted, in his retired and thinly peopled parish, to spare his labor, and put forth less of his strength than he might be willing to expend in a sphere of greater excitement, and more obvious to the inspection of men?—Let him ask himself, whether the oversight even of a single soul be not more than he will desire to answer for at the day of account? Let him guard with jealousy against permitting the absence of an unholy and worldly stimulus to influence the character of his ministry.'

[From the Western Messenger.]

THE LIGHTNING AND THE LANTERN.

A PARABLE.

It was midnight. The Loud storm was abroad on the face of the earth. The lightning flashed incessantly. The thunder shook the skies. The wind blew a hurricane. The rain fell in torrents. And a wanderer passed along the lonely road. He had lost his way, and was uncertain where he was going. And oftentimes he stumbled in the dark, and went astray from the road, and fell into pools of water, and tottered on the brink of precipices. And ever the loud storm roared after him—and danger yawned around him. Now and then a lightning flash, broad and blinding, lit up the heavens and the earth, and for miles before him his road was illuminated, and for a few seconds shone as in the broad daylight. But in an instant all was dark again, and again he stumbled and went aside—

For he trusted to the lightning to guide him.

Then I saw a hand reach through the dark towards him, and in the hand was a lantern—and the lantern followed at his side till the wanderer reached forth and took it with joy—for he saw that it sent forth a steady clear light in the dark. And I saw that he watched the sky no more for the lightning flash, but committed himself unto the lantern which he bore in his hand, and walked steadily and safely by its light, till he reached home.

And the Interpreter said to me—'So is it in the strait and narrow way that leadeth unto life. He who trusts to sudden flashes of good feeling and excitement, follows no safe guide. For though they seem to come from heaven—they are not in the highest heaven where the calm light of the stars shineth—but are too much of earth, and come and go, and are glorious for a while, but leave the soul in as great or even greater darkness than before. It is only the steady light of habitual religion, seen and felt and followed at *all* times, which can be 'a lamp to our feet and a light to our paths.' Good feelings—religious excitements—revivals—can do us no good unless they can be arrested, and made to minister to constant and habitual good *works*. The light we follow must be steady, calm, unfailing, or it can be of no use in guiding us to our heavenly home.' C. P. C.

WHAT WE WERE MADE TO AGREE IN.

An interesting work entitled 'Evenings at Home,' contains the following beautiful story:—

A gentleman and his son were walking in a village one Sunday, as the Church bells were ringing. The various societies of worshippers were going to their different houses of worship. 'Father,' said the little boy, 'why do not all these people worship God in the same manner? And why should they not agree?' 'They were not made to agree in this, I suppose,' said the father. Just then a poor man fell down in the street in a fit. Numbers instantly hastened to aid him. A Presbyterian sat down and made his lap a pillow for the sick man's head; a Baptist chafed his temples; a Roman Catholic lady held a smelling body to his nose; a Unitarian untied his neck cloth, and unbuttoned his collar to let him breathe more freely; a Methodist ran for a doctor; an Episcopalian soothed the poor man's crying children; and a Quaker held his wide umbrella over him to keep off the burning sun. 'Arthur,' said the gentleman, pointing to the scene, '*this* is what men were made to agree in.'

THE SUBJECT OFFERED TO THE INTELLECT OF AMERICA.

The following highly eloquent and characteristic remarks are copied from an Oration, delivered before the Literary Societies of Dartmouth College, July 24, 1833. By Ralph Waldo Emerson.

I pass now to consider the subject offered to the intellect of this country. The view I have taken of the resources of the scholar, presupposes a subject as broad. We do not seem to have imagined its riches. We have not heeded the invitation it holds out. To be as good a scholar as Englishmen are; to have as much learning as our contemporaries; to have written a book that is read; satisfies us. We assume, that all thought is already long ago adequately set down in books,—all imaginations in poems; and what we say, we only throw in as confirmatory of this supposed complete body of literature. A very shallow assumption. A true man will think rather, all literature is yet to be written. Poetry has scarce chanted its first song. The perpetual admonition of nature to us, is, 'The world is new, untried. Do not believe the past. I give you the universe a virgin to-day.'

By Latin and English poetry, we were born and bred in an oratorio of praises of nature,—flowers, birds, mountains, sun, and moon,—yet the naturalist of this hour finds that he knows nothing, by all their poems, of any of these fine things; that he has conversed with the merest surface and show of them all; and of their essence, or of their history, knows nothing. Further inquiry will discover that nobody,—that not these chanting poets themselves, knew any thing sincere of these handsome natures they so commended; that they contented themselves with the passing chirp of a bird, that they saw one or two mornings, and listlessly looked at sunsets, and repeated idly these few glimpses in their song. But go into the forest, you shall find all new and undescribed. The screaming of the wild geese flying by night; the thin note of the companionable titmouse, in the winter day; the fall of swarms of flies, in autumn, from combats high in the air, pattering down on the leaves like rain; the angry hiss of the wood-birds; the pine throwing out its pollen for the benefit of the next century; the turpentine exuding from the tree;—And, indeed, any vegetation; any animation; any and all, are alike unattempted. The man who stands on the seashore, or who rambles in the woods, seems to be the first man that ever stood on the shore, or entered a grove, his sensations and his world are so novel and strange. While I read the poets, I think that nothing new can be said about morning and evening. But when I see the daybreak, I am not reminded of these Homeric, or Shakspearian, or Miltonic, or Chaucerian pictures. No; but I feel perhaps the pain of an alien world; a world not yet subdued by the thought;—or, I am cheered by the moist, warm, glittering, budding, melodious hour, that takes down the narrow walls of my soul, and extends its life and pulsation to the very horizon. *That* is morning, to cease for a bright hour to be a prisoner of this sickly body, and to become as large as nature.

The noonday darkness of the American forest, the deep, echoing, aboriginal woods, where the living columns of the oak and fir tower up from the ruins of the trees of the last millenium; where, from year to year, the eagle and the crow see no intruder; the pines, bearded with savage moss, yet touched with grace by the violets at their feet; the broad, cold lowland, which forms its coat of vapor with the stillness of subterranean crystallization; and where the traveller, amid the repulsive plants that are native in the swamp, thinks with pleasing terror of the distant town; this beauty,—haggard and desert beauty, which the sun and the moon, the snow and the rain repaint and vary, has never been recorded by art, yet is not indifferent to any passenger. All men are poets at heart. They serve nature for bread, but her loveliness overcomes them sometimes. What mean these tourneys to Niagara; these pilgrims to the White Hills? Men believe in the adaptations of utility, always. In the mountains, they may believe in the adaptations of the eye. Undoubtedly, the changes of genealogy have a relation to the prosperous sprouting of the corn and peas in my kitchen garden; but not less is there a relation of beauty between my soul and the dim craggs of Agiocochook up there in the clouds. Every man, when this is told, hearkens with joy, and yet his own conversation with nature is still unsung.

Is it otherwise with civil history? Is it not the lesson of our experience that every man, were life long enough, would write history for himself? What else do these volumes of extracts and manuscript commentaries, that every scholar writes, indicate? Greek history is one thing to me; another to you. Since the birth of Niebuhr and Wolf, Roman and Greek History have been written anew. Since Carlyle wrote French History, we see that no history, that we have, is safe, but a new classifier shall give it new and more philosophical arrangement. Thucydides, Livy, have only provided materials. The moment a man of genius pronounces the name of the Pelasgi, of Athens, of the Etrurian, of the Roman people, instantly we see their state under a new aspect. As in poetry and history, so in the other departments. There are few masters or none. Religion is yet to be settled on its first foundations in the breast of man; and politics, and philosophy, and letters, and art. As yet we have nothing but tendency and indication.

This starting, this warping of the best literary works from the adament of nature, is especially observable in philosophy. Let it take what tone of pretension it will, to this complexion must it come, at last. Take, for example, the French Eclecticism, which Cousin esteems so conclusive; there is an optical illusion in it. It avows great pretensions. It looks as if they had got all truth, in taking all the systems, and had nothing to do, but to sift and wash and strain, and the gold and diamonds would remain in the last colander. But, in fact, this is not so; for Truth is such a fly-away, such a sly-boots, so untransportable and unbarrelable a commodity, that it is as bad to catch as light. Shut the shutters never so thick, to keep all the light in, it is all in vain; it is gone before you can cry, Hold. And so it happens with our philosophy. Translate, collate, distil all the systems, it steads you nothing; for truth will not be compelled, in any mechanical manner. But the first observation you make, in the sincere act of your nature, though on the veriest trifle, may open a new view of nature and of man, that, like a menstruum, shall dissolve all theories in it; shall take up Greece, Rome, Stoicism, Eclecticism, and what not, as mere data and food for analysis, and dispose of your world-containing system, as a very little unit. A profound thought, anywhere, classifies all things. A profound thought will lift Olympus. The book of philosophy is only a fact, and no more inspiring fact than another, and no less; but a wise man will never esteem it any thing final and transcending. Go and talk with a man of genius, and the first words he utters, sets all your so-called knowledge afloat and at large. Then Plato, Bacon, Cousin, condescend instantly to be men and mere facts.

I by no means aim, in these remarks, to disparage the merit of these or of any existing composition; I only say that such is the dread statute of Nature, which they all underlie, that any particular portraiture does not in any manner exclude or forestall a new attempt, but, when considered by the soul, warps and shrinks away. The inundation of the spirit sweeps away before it all our little architecture of wit and memory, as straws and straw-huts before the torrent. Works of the intellect are great only by comparison with each other; Ivanhoe and Waverley compared with Castle Radcliffe and the Porter novels; but nothing is great,—not mighty Homer and Milton,—beside the infinite Reason. It carries them away as a flood. They are as a sleep.

Thus is justice done to each generation and individual,—wisdom teaching man that he shall not hate, or fear, or mimic his ancestors; that he shall not bewail himself, as if the world was old, and thought was spent, and he was born into the dotage of things; for, by virtue of the Deity, thought renews itself inexhaustibly every day, and the thing whereon it shines, though it were dust and sand, is a new subject with countless relations.

THE EXECUTIONER'S TRUMPET.

Jerome used to say, that it seemed to him as if the trumpet of the last day was always sounding in his ears, saying, 'Arise, ye dead, and come to judgment.' The generality, however, think but little of this awful and important period. A Christian king of Hungary being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness. 'Oh brother,' said the king, 'I have been a great sinner against God, and know not how to die, or how to appear before God in judgment.' His brother, making a jest of it, said, 'These are but melancholy thoughts.' The king made no reply; but it was the custom of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king, in the dead of night, sent the executioner to sound the trumpet before his brother's door; who hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended. 'Alas, brother,' said the king, 'you have never offended me. And is the sight of my executioner so dreadful, and shall not I who have greatly offended, fear to be brought before the judgment seat of Christ.'—*British Pulpit.*

RELIGIOUS INSTRUCTION IN FRANCE.

During a recent meeting of the society for the encouragement of primary instruction in France, at which the Marquis de Jaucourt presided, the subject of religious instruction in the 'mixed schools' was taken up and discussed. The mixed schools are those which receive both Catholic and Protestant children, and they are said to be quite numerous. It appears they are a deplorable obstacle to religious and moral instruction; for the teachers, having pupils who belong to both communions, are afraid to displease the parents, by taking any particular complexion in their lessons. They therefore leave out religious instruction, to avoid the complaints of one church or the other; and thence it results that the most important part of education is almost universally neglected. The partisans of these mixed schools say that they are a means of establishing harmony between the different forms of worship. Yes, say the other party, but religious ideas are killed, or rather are kept from being born, that we may have peace. It is the peace of death; the peace of corpses, which never dispute, because they are wholly devoid of life. What a singular advancement of society is that, which consists in strangling religious convictions for the sake of union!

Many members of the society for primary instruction among Protestants have perceived the difficulty, and they have undertaken to substitute exclusive schools for these mixed schools. This design encounters many obstacles. Worldly men, who do not understand the necessity of religion, accuse those who reject the system of mixed schools, of intolerance and fanaticism; Protestants are so few, in many places, that they are unable to support a teacher.—*Annals of Education.*

THE CONNECTION BETWEEN TRANQUILLITY AND RIGHTEOUSNESS.

The idea of peace, of whatever description, whether external or internal, whether public or private, social or religious, does not involve the idea of stagnation. It is perfectly consistent with the most unwearied and pervading activity. At the very moment when nature appears to be wrapt in profound repose, she is conducting her most important operations; she is achieving her mightiest ends; she is silently evaporating her fertilizing dews and her gorgeous clouds; she is heaving her oceans with a gentle swell; she is accumulating in darkness her vast mineral stores; she is creating her tribes, and masses, and kingdoms of vegetation; she is quickening her innumerable forms and manifestations of animal life; she is wheeling her ponderous and countless orbs through the measureless regions of space. So is it with the mind of man. A state of peace there, implies not a state of inactivity. The memory may be gathering, with its rapid giant-grasp, a world of facts; reason may be employed in untangling the meshes of error, advancing from conclusion to conclusion, and dragging into day the most important and valuable truths; the imagination may soar through bright and glorious creations of its own; and yet all shall be as peaceful in that internal world, as the silent heaven of a summer's evening. So too, a peace among nations is compatible with an active and honorable competition, which shall push commerce over the whole surface of the globe, exchange the productions of every clime, advance the interests of general science, promote large degrees of mutual improvement, and keep the world's affairs in a constant, happy and healthful motion. And thus religious peace, the peace of the soul, which passeth understanding, excludes not the exercise of the busiest emotions, forbids not the raptures of devotion, nor the gushings of affection, nor the agitations of high resolve, nor the ardent performance of multiplied duties. The peace of heaven also, the rest which remaineth for the people of God, ought not to be any more regarded as an uniform and stagnant repose. For there, we may rationally presume, that weariness shall be precluded, not by a cessation, but by a constant exchange of occupation; that happiness shall arise, not from the torpid absence of desire, but from the harmonious pursuit of common objects, and the blessed gratification of reasonable wishes and celestial hopes.

Whatever may be the agitations and mistakes, the sins and the miseries of the world around us, the work of righteousness will alone effect quietness, in the spirits of individuals. We cannot plant a righteous seed in vain. Sooner or later it will bring forth for us the fruits of living happiness. We have the consciousness of doing our part. We have never contributed to the violation of those sacred barriers which the Almighty has established around and within his moral and intelligent creatures. We have studied, unaffectedly studied, and faithfully procured the happiness of others. We have consulted the law of reason, propriety, moderation, virtue, and religion in every thing concerning our own persons. So far as this is true of any human being, I give him joy. He shall be at peace with himself. Memory shall for him discourse the sweetest music from the past. Hope shall light up a glittering star for him in the dark forehead of the future. He shall be sustained by a strong and rich and enduring faith in the Providence of that Being, with whose plans he has been humbly co-operating. I see him gliding from scene to scene through life. I hear the blessings which reach his ear from every quarter, even from those, who will not imitate his goodness, and who too often perversely persist in thwarting it, by their own words and deeds, their own principles and example. I see him descending the vale of years. Respect and honor are heaped on his venerable head. From the sources of his pure experience, flows forth a fountain of hallowed satisfaction. His very tears are quiet. For he does shed tears for his own acknowledged distance from perfection, and for the sin and wretchedness abroad which he cannot prevent. But he sinks gently to the grave. And his immortal part begins its fresh career, clothed with new power from on high, and accomplishing a more enlarged, more unbroken, and more successful work of righteousness.—*Southern Rose.*

[From the New York Observer.]

CHEEVER'S LETTERS FROM EGYPT.

ALEXANDRIA, (Lower Egypt,) April 2, 1838.

Civilization of Egypt—Naval school—Navy—Female education—School in the Pacha's harem—Tendency of these and other improvements to prepare the way for the gospel.

I have recently visited the Pacha's school in this city, consisting of more than eight hundred boys. It is a part of his military system, the boys being all designed for his navy, for which he seems to be endeavoring to train up the whole generation. The more extensive schools on the same plan in Cairo I had no opportunity to visit, but this at Alexandria is a good example of them all. The general management of the institution, the halls and school rooms, the dining and sleeping apartments, with the neatness and order prevailing, appeared unexpectedly good. The buildings are extensive, placed around an irregular square, in the centre of which is a mosque, where the boys go to prayer invariably three times a day—a lesson of devotion for Christian communities to meditate upon. An extensive bath, neat and well arranged, is connected with the buildings—sleeping rooms, kitchen, and dining-hall, as in the charity-school institutions of Edinburgh or London. The boys stay five years, and study reading, writing, mathematics, and geography; but the old Turkish method of instruction is adhered to, and the urchins roll their bodies and shout out their lessons seated on the floor, as in the most ignorant neighborhoods of all Egypt. Every year the Pacha takes sixty boys or more from this school for his fleet. He presses all children into the school just as he pleases, with a most despotic disregard of individual will or wishes, though sometimes the parents send their children of their own accord, and many are picked up in the streets, ragged, wretched, and wandering, and placed in this institution. The most noticeable peculiarities in it were the mosque and the bath, where the boys may learn habits of devotion and cleanliness. Probably something is gained by each kind of discipline, unless it be supposed that absolute irreligion is better than the observance of Mohammedan superstitions.

We visited, likewise, one of the Pacha's men of war lying in the harbor, a ship of one hundred and eight guns. Every thing on board appeared neat and in good sea trim, though the sailors in their oriental dress looked any thing but warlike. All were youthful and healthy. A large number of midshipmen were seated at their studies in the first deck, to be examined in a few days for promotion. All the guns were from England, and of course made a fine show; but the vessel itself, which was launched in an Egyptian harbor, appeared to be well built, strong and seaworthy. The Pacha had a large fleet numerously manned, and of formidable power either for defence or attack, if his seamen were only skilful and courageous. He is well prepared against any effort of the Grand Sultan to subdue his too powerful adversary, though the armament has been fitted out at the expense of almost desolating his fertile dominions. At the present moment Mohammed Ali's fleet numbers nearly forty vessels, twelve of which are ships of the line, nine ready for sea, two under equipment, and one on the stocks. He has also six frigates, and from twelve to fifteen corvettes, brigantines, or others of the same class. The Pacha's dock exhibited a singular spectacle, in the barbarous employment of manual labor in all its services. Men are used for every thing—the drawing of carts, the transportation of timber, the processes of heavy labor of every kind; a circumstance which marks strongly the remaining ignorance and barbarism of the government and people, the servitude of the one, the despotism of the other. A change, however, is about to be introduced here also. I am told that under the survey of an English Engineer, various improvements have been suggested to the Pacha, and that orders have been sent to England for machinery, such as they there put in requisition instead of the limbs and muscles of human beings. Generally in this country, a human being of the lower order is scarcely regarded as higher or of more value in the scale of existence than the beasts of burthen, the camels, horses, buffaloes, and asses.

A movement has been made by the Pacha recently at Cairo, in the cause of female education, which is most astonishing, and may produce important results. He has proposed to Miss Halliday, an English lady employed as a missionary teacher in Cairo, to take under her charge a female school of one hundred pupils; and the scholars with whom he begins the experiment, and sets the example to his people, in his desire to have them instructed, are his own daughters. The Princess of Egypt is the patroness of the new institution, and

Miss Halliday has been presented to her Highness, with the wife of one of the missionaries in Cairo as her interpreter, under the most auspicious circumstances, with the most pleasing reception. The charge of Miss Halliday in the proposed school commences the very day on which I am writing; but whether with the whole of the proposed hundred pupils immediately, or whether her teachings will be comparatively private till assistant teachers, who have been sent for, shall be received from England, I know not. I believe that to-day she begins her course of instructions *in the harem of the Pacha*, to be continued four hours each day except Friday, the Mahommedan Sabbath, and our own Lord's day. A movement of this kind in Egypt is astonishing to a degree that makes it almost incredible; nor can any thing more evidently prove the largeness of the Pacha's mind, and his superiority to the prejudices of this obstinately ignorant and superstitious people. That in the midst of this degraded country, where the women are comparatively more degraded than in any other, where the Koran itself declares that they have no souls, and where they have been regarded as mere instruments of pleasure, appendages of gratification among the furniture of an Egyptian household, the perfect slaves of the men, with scarce thought, mind, or agency of their own,—that here a movement should be made for the education of females, and that it should commence in the very heart of the harem of the sovereign, so as to defy and set at nought the prejudices of all who might otherwise have opposed it,—is indeed a wonderful event. The Supreme Disposer of all events only knows to what results this new movement may lead, or to what extent and with what success it shall be carried on; but if it should proceed thoroughly and extensively for but one generation, it is certain that the Pacha has laid the foundation for an entire revolution in the habits of this country; a foundation, indeed for the renovation of Egypt, and a preparation for the way of the Lord, an highway for the spread of the gospel, such as no other means could have effected.

In the welfare of any community, every thing depends upon the character of its females. It is impossible that a nation can be truly enlightened and civilized, if the women be yet in circumstances of mental and moral degradation; and quite impossible for Christianity to exert its power and regenerate the people, if the education of the female mind be neglected. In the regeneration of Egypt, here is the very place where the moral lever must be inserted, and the power applied even to the centre of the nation, to raise its whole mass from their abyss of ignorance, immorality, and spiritual death, to remove their inveterate prejudices, change gradually their whole circle of feelings and habits, from darkness and debasement, into light, elevation, and refinement, and even to change their whole system of religious superstition and imposture into the pure faith of the gospel. The Christian education of one race of mothers in Egypt would go far to accomplish this. It would go far to abolish the power and break the slavery of the False Prophet, and establish the kingdom of Christ in its stead; for the licentiousness, ignorance, and superstition of the people in this world, it would do much to establish the reign of righteousness, and peace, and joy in the Holy Ghost; and for the sensual paradise which the Koran offers to its followers in eternity, it would exchange the spirituality of that heavenly inheritance which the Bible offers to the followers of Christ. In a word, the education of females in this country, if carried on and continued, is a cause of change and renovation, which no power on earth can resist; no combination of prejudice and error and obstinate opposition on the part of the people could withstand it. If they suffer the mothers and daughters of the nation to be educated, they must themselves follow the example. Here the Pacha of Egypt has commenced a system, which, if he perseveres in it, will more than recompense to the people all his oppressive administration in their government; a system which will confer upon them blessings infinitely greater than the comforts of which he has hitherto deprived them, and which will, in the end, directly counteract and subvert the whole influence, and change the very framework of the vast military organization, into which he is now endeavoring to mould all the energies of his kingdom. If he saw the actual tendencies of the movement he is making, it is not at all probable that such a movement would obtain his favor, or even procure the toleration of his government; and it may be hoped that this is one of the train of causes, which God in mercy to his people is beginning to set in motion for their conversion to himself.

And yet, alas, how many influences are at work to counteract and hinder the power of such a cause, even if it should continue to operate! It is easy to make a bright picture upon paper, in dreams of future scenes of mercy; but nothing but God's omnipotent agency in the Holy Spirit can make any cause successful for such a glorious result. The nations of Europe are a melancholy proof that a mere civilized education is of little avail for the Christian knowledge or the spiritual regeneration of the people. It is not a civilized education merely, but a Christian education in the truths of the gospel, which can accomplish such great things: and a spirit of toleration must prevail in Egypt such as at present is utterly unknown, before the instructor of a school could venture to hold up the Savior of the world in his divine glory, or to enforce the claims of his cross in opposition to the impious impostures of the false prophet. A teacher who should pursue such a course would hardly be rescued from the vengeance of the people, or the sentence of the law, even by the power of Mohammed Ali himself; and it will require a great deal of heavenly wisdom,—the spirit of love, and of power, and of a sound mind,—in the gradual introduction of the truth, and the silent, unobserved preparation of the way of the Lord in the hearts of the children. The highway of the gospel will have to be cast up cautiously, and with such kind of labor as may not rouse the spirit of jealousy and of persecution.

Meantime, in all the events of his providence, God seems to be making ready for a great movement of his grace. The whole series of improvements, which Mohammed Ali Pacha has been introducing among his people, are but part of the chain of events and influences, by which God may prepare the way for the introduction of the gospel. The stream of European travel, which is setting through the country, must continue to produce great changes. The genius of orientalism will give place to a spirit more favorable for the waning of the Cresent and the power of the Cross. The spirit of curiosity and observation, is working, instead of the insensibility of sluggish wonder; and even the imitation of the Franks in things that are injurious may lead to a willingness to imitate and adopt the Christianity of the gospel; may contribute at least to destroy their aversion to change. The introduction of steam navigation into the Mediterranean was a new era in the destinies of these countries. It was a great attack upon the outposts of Satan's kingdom. The first vessel that turned its noisy paddles in these blue waters, and sailed against wind and tide into the silent harbor of 'that great and wide sea,' was a prophet of mighty changes and revolutions, a herald of the advancing kingdom of our Lord. The agents in these movements, the owners of these ships, knew not for what great end they were working; they mean it merely for the prosecution of individual or national schemes of earthly aggrandizement, but God means it for the glory of the Savior. God connects it with the gospel of his Son!

Yours truly, G. B. C.

The tears of penitence.—'But fear not, Mary—thy tears will prevail; they are too mighty orators to let any suit fail; yet they have so persuasive a silence, and so conquering a complaint, that by yielding they overcome, and by treating they command. They can chain the tongues of all accusers, and soften the vigor of the severest judge; yea, they can win the invincible, and bind the omnipotent. When they seem the most pitiful, they possess the greatest power, and when the most neglected, they are the most victorious. Penitent tears are sanctioned by grace, and rendered more purely beautiful by returning innocence. It is the dew of devotion which the sun of justice draweth up; and upon what face soever it falleth, it maketh it amiable in the eye of God.'—*Southwell.*

The value of a single gospel.—The Bible Society reminds me of that anecdote of ancient times—of the Books of the Sybil, that were brought to the King for a certain price. It was a large price which was asked. He to whom they were brought, refused to give the sum. The man came again with only a portion of them, and made a larger demand, which was still refused. He then returned with a minor portion, still asking a larger sum, and was again refused; but, at length, he who looked at them saw how valuable they were, and gave the whole of the larger sum for only the fractional part. And I will appeal to the Christian World, whether, if the Bible were melted away into portions, and we had even but one Gospel left, we would not give all the worth of England, all her gold and silver, for that precious valuable portion, which announces to men the Great Being who created them—and leads them to that Blessed Saviour who has redeemed them, and shown them the way to glory.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL MEETING AT LEOMINSTER.

The Worcester county Sunday School Society held its semi-annual meeting at Leominster on Tuesday the 4th inst. The interest manifested by our friends in that part of the state, in the good cause of Sunday schools, is truly commendable and worthy of imitation by all. It was a cheering, a glorious sight to see the gathering of teachers from the different towns in the county. Distance did not prevent a full attendance, but all assembled with willing hearts, ready to receive and impart Christian sympathy, advice and encouragement.

The teachers assembled at 11 o'clock in the hall of the public house near the church. The meeting was called to order by the venerable Dr Thayer of Lancaster, President of the society and an appropriate prayer offered by Rev. Mr Stebbins of Leominster. Rev. Mr Allen of Northboro' then addressed the teachers, and particularly the Superintendents on the importance of making early and full reports of their respective schools to the secretary of the county society. An hour was then spent in social conversation and a free interchange of thought and feeling by the teachers. There was nothing like formality or reserve, but all were free to converse and make known to each other their views, and state their difficulties and encouragements. About three hundred teachers were present and although they *met* strangers, they *parted* Christian friends.

After partaking refreshments they proceeded at 1 o'clock to the meeting house and listened to an eloquent and impressive discourse on the importance of early religious instruction, by Rev. Mr Muzzey of Cambridge-port. Text 2 Kings, iv. 26. 'Is it well with the child?' Some parents (said Mr Muzzey) will answer this question in the affirmative, if so be their children have fair prospects of success in business. Some were content if their children but received the honor and applause of the world, but the true Christian will never be satisfied that 'it is well with the child' until he knows that his religious nature has been educated and the child has been taught to act always from Christian principle. Then,—let what will befall, he can rest assured that all will be well. If long life be his lot, that life will be spent in usefulness and happiness. If early death,—he is prepared for enjoying the pleasures of the spiritual world. Next to the parent the Sunday school teacher has the greatest influence in moulding the mind of the child to virtue.

After the Sermon, Rev. Mr Hill of Worcester addressed the parents, Rev. Mr Palfrey of Grafton the teachers, and Rev. Mr Allen of Northboro' the children. All the addresses were excellent.

The influence of the meeting was good, and we hope soon to hear of similar societies and meetings in every county in our state.

L.

WARNING TO MOTHERS.

I remember to have once been acquainted with a Virginian planter, of the best old stamp. He was rich, hospitable, kind-hearted, and better than all, truly pious. When he heard the Gospel, his whole soul seemed to be laid open to the impression of the truth; and so susceptible was he, that often while the man of God described the love of a Savior, the large and not unmanly tear would trickle down his cheeks; and you always might know where to find him. But I was grieved and suprised to find his sons were all profligate. By drinking and gambling and other vices, they soon ruined their reputation, wasted their estates, and injured their health and threatened their lives. In searching for the cause of this wide departure from the example of a good and affectionate father, I traced it to the injudicious indulgence of a fond mother. Not that she wished her sons to become dissipated, but when they did do wrong, she carefully concealed their conduct from their father, connived at their vices, and afforded them facilities of gratifying their corrupt propensities, by plentifully supplying them with money. And with such care were their vices concealed from their unsuspecting father, that the first knowledge which he obtained was, when his sons' ruin was completed, and their habits so fixed, that all regard to decorum was laid aside, and even the displeasure of a father could be braved.—*Dr Alexander's Lettsrs.*

[From the Bradford Gazette]

A GOOD SUGGESTION.

In traversing the public works, the Canal Commissioners have seen with regret, the great want of literary and moral instruction among the children of the laborers. They are numerous, and much exposed to unhappy influences. If left without mental and moral culture, they are destined to bring evil upon the community, misery upon themselves, and shame upon their parents. If rightly educated, they may become ornaments of society, and the comfort and stay of their friends. Many of them are distant from public schools, and their parents are unable to provide them with suitable instruction. To the contractors who are dealing in large sums of money, a monthly or quarterly contribution, sufficient to employ competent female teachers to instruct them all, would be but an unregarded trifle. It is therefore respectfully suggested to the contractors on all the public works, when the children of the laborers are not within convenient distance of free schools, to establish temporary schools for their instruction. When the work is so scattered or light as not to afford other schools, Sunday schools at least might be provided. No doubt, if the suggestion were made to them, the workmen would be willing to allow the contractors to retain a small sum monthly to defray the expenses of occasional religious instruction; towards which it is not doubted the contractors would be willing to contribute liberally. If clergymen were thus induced to visit the lines, much good might be done, especially if no regard would be paid to sects, except to procure those whose views and feelings were in conformity with the religious education of the laborers. The board are aware that they possess no legal authority to make or enforce the arrangements above specified; but they have deemed it their duty to submit the recommendation to the judgment and liberality of the contractors.—*Thaddeus Stevens.*

A holy religion. To a young infidel, who was scoffing at Christianity, because of the misconduct of its professors, the late Dr. Mason said: 'Did you ever know an uproar to be made because an infidel went astray from the paths of morality?' The infidel admitted that he had not. 'Then don't you see,' said Mr. M., 'that by *expecting* the professors of Christianity to be *holy*, you admit it to be a holy religion, and thus pay it the highest compliment in your power?' The young man was silent.

THE INFLUENCE OF ONE BIBLE.

On the Banks of the Channel is a place called Siomville, in Normandy, which was formerly Protestant; but a revolution took place, and persecution drove Protestantism from thence, and it became Roman Catholic; and the Protestant church, which still remained, was in ruins. But one copy of the Bible remained there; and, after two centuries, this copy, which was kept in the principal family of the place, led them to a better knowledge of Christ Jesus, and a desire to possess the word of God. Some Colporteurs came to that place, and sold the word of God to the people; and the effect was, that the whole population, with the Chief Magistrate at their head, went to the Romish Priest, and desired him to withdraw, saying that they could no more receive his doctrine. They then applied to the Protestant Pastor in the next town, desiring him to come and preach the Gospel of Christ to them, which he did; and within the last year, he preached the Gospel to 2000 people there; and the Evangelical Society of Paris has now sent one of its Agents, (who, I am happy to say; was educated in the Evangelical School of Geneva, of which I have the honor of being President,) to minister to this new congregation; and these people have been brought to God, and to enjoy the blessings of the Gospel, by that one Bible, which had been preserved in that place for two centuries.—*Rev. Mr D'Aubigny.*

FOR THE REGISTER AND OBSERVER.

PEACE CONVENTION.

Mr Editor, I wish to remind your readers of the New England Peace Convention *to be held at the Malboro' Chapel in this city at 10 o'clock, A. M. on Tuesday of next week, the 18th inst.* I hope, for many reasons, that there will be a full attendance of the friends of peace. The object is one of transcendant importance; for the subject, profound and interesting in itself, has strong bearings on a wide circle of interests both for time and for eternity. It is environed with difficulties on some points; and these very difficulties furnish additional and more pressing reasons for the attendance of those whose talents, experience and wisdom may disencumber the cause of such impediments to its progress. Its friends must be united in their efforts; and such union can be secured only by a free, thorough, friendly interchange of views. The warmest friends of this, as of kindred reforms, may be liable to go too far, or to turn aside more or less from its grand and sole object, and the more cool, wary and wise should unite with them to check and counterbalance such tendencies. The cause of peace *must* go; and it is for the great body of its friends to say *how* it shall go. Now is the time for them to say this by their presence and services in the proposed Convention. It is called to discuss both *principles and measures*; it may be expected, just as far as its influence can go, to determine what course shall be taken in the further prosecution of this great Christian enterprise; and it is highly important that its best, most trustworthy friends should attend, and have a voice in such a decision. Whatever may be the result, the friends of peace throughout New England will inevitably be held responsible for it. We cannot escape such a responsibility. We are *all* invited; it will be held in our name; its decisions will go forth as an expression of our views; and, if we are not willing to run the risk of being misrepresented, we must go, and help to form a correct and satisfactory result. Every possible view of the matter presses on the friends of peace the duty of attending; and I earnestly hope there will be a full attendance.

Boston, Sep. 11, 1838. Irenicus.

OBLIGATION OF THE CHRISTIAN CHURCH.

The following impressive thoughts are extracted from a sermon by the celebrated Harris, author of Mammon.

Never was there an age when the wide field of human misery was so accurately measured, and so fully explored, as the present; and, consequently, there never was a time when the obligation of the Christian church to bring out all its divine resources and remedies, was so binding and so great. Never was there an age when science attempted so much, and promised so largely—challenging the gospel, in effect, to run with it a race of philanthropy, and, consequently, never was there a time when it so much concerned the church to vindicate her character as the true angel of mercy to the world; and to show that not by might, nor by power, but by the Spirit of God, the wounds of the world must be healed. Never was there a time when the elements of universal society exhibited so much restlessness and change—when the ancient superstitions exhibited so many signs of dotage and approaching death,—when the field of the world was so extensively broken up, and ready for cultivation; broken up, not by the ordinary ploughshare of human instrumentality, but by strange convulsions from beneath, and by bolts from an invisible hand above; and, consequently, never was there a time which so loudly called on the Christian sower to go forth and sow. And never was there a land blessed with such peculiar facilities as Britain, for acting as a witness for Christ to the world. Why is it that the gospel is at this time in trust with a people whose ships cover the seas,—who are the merchants of the world? Has he who drew the boundaries of Judea with his own finger,—who selected the precise spot for the temple,—who did every thing for the Jewish church with design, abandoned the Christian church to accident? And, if not, if he has placed the gospel here with design, what can the nature of that design be, but that it should be borne to the world on the wings of every wind that blows? Say, why is it that Britain, and her religious ally, America, should divide the seas,—should hold the keys of the world? Oh, were we but awake to the designs of God, and to our own responsibility, we should hear him say, 'I have put you in possession of the seas; put the world in possession of my gospel.' And every ship we sent out would be a missionary church,—like the ark of the deluge, a floating testimony for God, and bearing in its bosom the seeds of a new creation. Christians, ours is, indeed, a post of responsibility and of honor! On us have accumulated all the advantages of the past; and on us lies the great stress of the present. The world is waiting, breathless, on our movements; the voice of all heaven is urging us on. Oh, for celestial wisdom, to act in harmony with the high appointments of Providence—to seize the crisis which has come for blessing the world.

FOR THE REGISTER AND OBSERVER.

I have met with a Review of Rev. Mr Lathrop's sermon, referring to the case of *Abner Kneeland*, convicted of blasphemy for denying the Being of a God, and various *libellous* and grossly revolting expressions, tending to excite irreverent and false views of the character of our Savior. Mr L. declined interfering in behalf of Mr Kneeland, as many others did; and in this sermon offers some of the reasons for declining. For this his opinions are attacked in no measured phrases of severity and bitterness.

The *critique* begins with a *flourish*, altogether irrelevant, about the 17th of June; and the writer asserts, 'that the object of Mr L. was to maintain and enforce those principles of bigotry and arbitrary powers, which our fathers poured out their blood 63 years ago, to resist and put down.' The dispute between Great Britain and the Colonies in 1775 had nothing to do with religious faith or modes of worship. We had long been, even from the first settlement of New England, *independent* as to religious government and belief. And there was perfect toleration, and great liberality of religious faith and discipline. We had episcopalians, though they did not and could not control and rule here, as they did in England. We had Baptists, Presbyterians, Quakers, Calvinists, Armenians, Trinitarians and Anti-trinitarians; and all at perfect liberty to worship, believe, profess, and to govern in their respective societies, as they chose. Still the people were christians, and thought it important to have religious worship and instruction. The distinguished Patriot, Samuel Adams, was one of the most decided in favor of maintaining regularly and by law, Christian institutions, and religious teaching and worship according to the directions of the New Testament. He did not think it a matter of indifference, 'whether a man believed in twenty gods, or in no God.' And he thought, the *denial* of a God, or the belief in *twenty false gods*, might lead to the frequent 'breaking of a man's leg, or the picking of his pocket'—And he saw that it was as necessary to prevent, by legal enactments, a libel on the character of God and of Christ, or a public denial of their existence, or moral attributes, as to forbid perjury and false swearing, to forbid licentious and profane and infidel teachers of youth to be employed, or to prohibit libels on a man's personal character.

Samuel Adams was one of the Committee to prepare the Bill of Rights to our State Constitution—and to him must be imputed the inconsistency and bigotry of maintaining and proposing to enforce the principles of arbitrary power, (so termed by this critic.) He it was who solemnly declared, 'that it was alike the duty and right of all men in society statedly and publicly to worship the Supreme Being, the great Creator, Preserver and Governor of the Universe'—and 'that the happiness of a people and the good order of civil government essentially depend upon piety, religion and morality; that these cannot be diffused through a community but by the institution of the public worship of God, and of public instructions in piety, religion and morality. And therefore, that the people have a right to invest their legislators with power to authorize and *require* the several towns to make provisions for the public worship of God, and for the support of public protestant teachers of piety, religion and morality.' Still, it was provided that every sect of *Christians*, demeaning themselves peaceably should be equally under the protection of law—and that no citizen should be hurt, molested or restrained, in his person, liberty, or estate, for worshipping God, in the manner and season most agreeable to the dictates of his conscience; or for his *religious* professions or sentiments, if he does not disturb the public peace, nor obstruct others in their religious worship.'

Now, I ask, what is there here, either in the letter or spirit of our excellent Constitution, to countenance, or to *allow* of *blasphemy*—a *denial* of a God; a libel on the character and doctrines of Christ? This is not worshipping of God in any form or mode. This is not even a profession of any religious sentiments; much less a profession and belief of any Christian doctrine, founded in, or pretended to be founded in the Christian scriptures.

Mr Kneeland was not convicted on a charge of differing from other christians on some speculative points, or as to mere modes or forms of worship, or of religious discipline—but for denying the whole, and *publicly* denouncing it as a fable, and worse than a fable; for denying the being of a God,—of any God, intelligent, wise, powerful and righteous, or of moral attributes—Yes, for denying all but blind matter; which, though he may call God, is only a perversion of language. For an express denial of the Supreme Being, as the creator and governor of the universe; for the most gross and profane and unjust reproaches on the author of the christian religion—amounting in a legal and reasonable sense, to a libel—and thus as 'disturbing the public peace, and not demeaning himself peaceably.' He has not been charged with worshipping God in a different mode from other sects of Christians, and for different interpretations of the sacred volume; but for objecting to and ridiculing the worship of God, or the belief in a God, in any sense, or in any way and manner. Not for differing from Trinitarians, Arians, or Unitarians; but for publicly teaching that there is no God—and that Jesus Christ is an imaginary being, or a base, corrupt impostor. And is not this disturbing the public peace, and obstructing or attempting to obstruct others in their religious worship? And does it not partake fully of the nature of a libel? What is treason in a nation; what is mutiny, or an attempt at a mutiny on ship-board? It is not merely the overt act of rebellion. It is plotting rebellion. It is the publishing opinions calculated and *designed* to produce mischief and to disturb the public peace; and to bring disorder, confusion and misery on the community.

Mr K. denies that there is any God—he opposes all *religious* worship, as well as the worship and faith of Christians. He has not been prosecuted or convicted then, for worshipping God in a different mode from others, or for peculiar opinions as to one sect or another. But for ridiculing *all* worship of God—*all* faith in Christ, and even of denying the being of a God, and of denouncing the christian scriptures and history as utterly *false*.

What support is there in our beloved Republic for virtue, order, liberty, true and equal liberty, and justice, but in good morals. And what support for good morals but in correct (or mainly correct) religious sentiments—in religious institutions for the worship of God, and for teaching, as all sects of Christians do, the being and attributes of God, the truth of the christian revelation, and the accountability of man and a just and righteous retribution. B.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 15, 1838.

The meeting of which we give an account below is destined, from the character of the gentlemen who attended and addressed it, to give a powerful stimulus to the public movement in favor of Elementary Education. In the history of Massachusetts for the past year, one of the most prominent, noble and encouraging features is the increased and earnest attention which has been turned by enlightened men to the subject of Popular Instruction. If there be any sign of the character of coming times brighter than all the rest, it is here: If there be any cause in which an ardent zeal is commendable and salutary, it is in this.

We confidently expect ere long to see Normal Schools in successful operation, not only in Plymouth county, but in every county in the State.

MEETING OF FRIENDS OF EDUCATION.

The Plymouth County Association for the improvement of common Schools met at Hanover, Mass, on Monday, Sept. 3d. After the choice of Officers, as follows, Hon. Nathaniel M. Davis, President; Hon. Seth Sprague, Jun., Rev. Samuel Nott and Hon. John A. Shaw, Vice Presidents; Rev. George W. Briggs, Secretary,

The Hon. Horace Mann delivered an Address which was listened to with deep interest. He spoke of the advancement which had been made in the cause of elementary education during the past year, and of the important and salutary changes which had been effected in the laws of the commonwealth having in view the promotion of universal popular instruction. He treated at length, with great delicacy and ability, the subject of the special training of Teachers, and presented many unanswerable arguments in favor of the establishment of Normal Schools. After the thanks of the Convention were presented to the Secretary, the meeting adjourned until two o'clock, P. M.

In the afternoon a very interesting discussion was carried on upon the subject of establishing a Normal School in Plymouth County. Rev. Mr Brooks of Hingham, Ichabod Morton, Esq. of Plymouth, Robert Rantoul Jr. Esq. of Gloucester, Rev. George Putnam of Roxbury, Hon. J. Q. Adams, and Hon. Daniel Webster, and Rev. Thomas Robbins, D. D., successively advocated the proposed measure.

We have made brief abstracts of the remarks of several of these gentlemen from the Hingham Patriot.

Mr Rantoul, of Gloucester, spoke of this enterprise as one in which every patriot and parent should readily and heartily engage. He had examined the matter and felt that the resolution before the meeting was most important to the interests of humanity. A reformation of the schools was exceedingly needed. The opinion might seem strange, but he thought the common schools had improved very little since the revolution. He then adverted to what has been done in Europe for the young, and showed how much more reason a republic had for maintaining competent schools, as Republics rest on intelligence and virtue.

Rev. Mr Putnam of Roxbury, said that he had been hunting up those objections which were said to be floating about in the community; and really he had been able to find very few, and those of small amount. For himself he saw no objection to the establishment of Normal Schools. But perhaps some might say, there was no need of special preparation for a teacher. To this opinion he must emphatically object. If there be any department for the able and proper performance of whose duties special instruction be absolutely necessary, it is that of the educator. He said he had once kept school and with tolerable acceptance, he believed, to his employers, but though just from college he found himself deficient in the very first steps of elementary knowledge. He had studied all the mathematics required at Cambridge, but he did not know how to come at a young mind so as successfully to teach enumeration. He had studied the classics; but he could not teach a boy how to construct a simple English paragraph. He found himself wanting in that highest of arts, the art of simplifying difficult things so that children can grasp them. He therefore, from his own experience, ventured to say, that no liberal profession so comes short of its objects as that of the schoolmaster. Few, very few apprehend its difficulties. To know how to enter the child's soul and when there to know what to do, is knowledge possessed but by few, and if there be a province in which specific preparation be necessary it is this; and this very preparation is what Normal Schools promise to confer. We want no law schools or any higher schools or colleges at this time so much as we want seminaries, to unfold the young minds of this community. He asked why should not the great mass of the people have the best schools? Why should not talent and money be expended on town schools as well as on academies and colleges? Let the town schools be made so good as to force all parents, from mere selfishness, to send their children. Let all our young people come together, as republicans should; find common sympathies and move by a common set of nerves. The Normal School while it opens infinite advantages to the poor, will lessen their burdens and elevate them to knowledge and influence.

The Hon. John Q. Adams said he had noticed the organization of the Board of Education, the reports and improvements in those reports. He had examined the subject of late and he thought the movements in this country by the friends of education had been deliberate and wise and christian; and he thought the plan, contemplated by the very important resolution before the meeting could not but find favor with every one who would examine and comprehend it.

We see monarchs expending vast sums, establishing Normal Schools through their realms and sparing no pains to convey knowledge and efficiency to all the children of their poorest subjects. *Shall we be outdone by Kings?* Shall monarchies steal a march on republics in the patronage of that education on which a republic is based? On this great and glorious cause *let us expend freely, yes, more* freely than on any other. There was one usage, he added, in the ancient republic of Sparta, which now occurred to him and which filled his mind with this pleasing idea, viz. that these endeavors of ours for the fit education of all our children would be the means of raising up a generation around us which would be superior to ourselves. The usage alluded to was this: the inhabitants of the city on a certain day collected together and marched in procession; dividing themselves into three companies; the old, the middle-aged and the young. When assembled for the sports and exercises, a dramatic scene was introduced and the three parties had each a speaker; and Plutarch gives the form of phraseology used in the several addresses on the occasion. The old men speak first; and addressing those beneath them in age say:

'We have been in days of old,
Wise, generous, brave and bold.'

Then come the middle-aged and casting a triumphant look at their seniors, say to them,

'That which in days of yore ye were,
We, at the present moment, are.'

Last march forth the children, and looking bravely upon both companies who had spoken, they shout forth thus:

'Hereafter at our country's call
We promise to surpass you all.'

The Hon. Daniel Webster said, he felt the resolution before the meeting to be of vital importance to the welfare of the community. The ultimate aim was to elevate and improve the primary schools; and to secure competent instruction to every child which should be born. No object is greater than this; and the means, the forms and agents are each and all important. He expressed his obligation to town schools and paid a tribute to their worth, considering them the foundation of our social and political system. The town schools need improvement for if they are no better now than when he attended them, they are insufficient to the wants of the present day. They have till lately been overlooked by men who should have considered them. He rejoiced at the noble efforts here made of late and hoped they might be crowned with entire success. Our schools have not looked beneath the superficies. The reading is often mere parrot reading.—Every parent sees this. Everything is by rote; words without ideas. Another defect is, the great multiplicity of books. Parents have thought there must be learning where there were so many books. This is an evil instead of a good. It has become the fashion to teach everything through the press. Conversation, so valued in ancient Greece, is overlooked and neglected; whereas it is the richest source of culture. We teach too much by manuals; too little by direct intercourse with the pupil's mind; we have too much of words, too little of things. Take any of the common departments, how little do we really know of the practical detail, say geology. It is taught by books. It should be taught by excursions in the fields. So of other things. We begin with the abstracts and know little of the detail of facts; we deal in generals and go not to particulars; we begin with the representative, leaving out the constituents. Teachers should teach things. It is a reproach that the public schools are not superior to the private. If, said he, I had as many sons as old Priam, I would send them all to the public schools. The private schools have injured, in this respect, the public; they have impoverished them. They who should be in them are withdrawn; and like so many uniform companies taken out

of the general militia, those left behind are none the better. This plan of a Normal School in Plymouth County is designed to elevate our common schools and thus to carry out the noble ideas of our pilgrim fathers. There is growing need that this be done. He considered the cost very slight. It cannot come into any expanded mind as an objection. If it be an experiment it is a noble one and should be tried. He here went through with the items of expense, the loaning of the sum, the trustees &c. and saw no defect in the scheme. He closed with expressing his good wishes for the speedy and permanent elevation of our town schools to the point demanded by the advanced condition of society.

The resolution passed by an unanimous vote —and the Association dissolved its meeting.

PRESIDENT WAYLAND'S DISCOURSE.

We have received a Discourse, delivered at the opening of the Providence Athenæum, July 11th, 1838, by Francis Wayland, and published at the request of the directors of the Athenæum.

It is worthy of its author.—It exhibits in a plain and forcible manner the objects contemplated by the founders of the Institution and the advantages of a general diffusion of knowledge. The following passage is a good specimen of the style of the discourse.

CONNEXION BETWEEN INTELLECTUAL CULTIVATION AND RELIGION.

The religion of Jesus Christ chooses to walk abroad in the pure daylight of universal truth. She throws down her claims in the presence of the universe, and challenges for them the most scrutinizing investigation. She demands that the history of the past should be ascertained, that thus we may be able to verify the accuracy of her prophecies, and the truth of her narration. She commands that science and the arts be cultivated to the uttermost, that it may be seen how the Creator of all things has interwoven the progress of their developement with the universal promulgation of the Gospel of his Son. She urges that the results of every experiment that has ever been made upon the social nature of man, be accurately examined, in order that it may at last be acknowledged, that she alone hath revealed the principles on which the fabric of the government may securely rest. Claiming this to be the culminating point in the moral universe, she bids the clouds to be dispersed from the whole face of heaven, so that it may be seen, that from her every thing holy proceeds; to her, every thing that is beneficial tends; that all things beautiful and good stand to her in the relation of grand and harmonious analogies, and that, when she utters her voice, it is echoed back by creation.

WE ARE NOT ASHAMED TO CALL HIM BROTHER.

The following anecdote, which may not be new to all of our readers, deserves to be inscribed in characters of gold upon tables of marble, and hung up in every market place in Christendom, and to be read in every Sunday School throughout the world.

STRIKING ANECDOTE.—A slave in one of the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner, on account of his integrity and general good conduct. After some time, his master raised him to a situation of some consequence in the management of his estate; and on the occasion, wishing to purchase twenty additional slaves, employed him to make the selection, giving him instructions to chose those who were strong, and likely to make good workmen. That man went to the slave market and commenced his scrutiny. He had not long surveyed the multitude offered for sale, before he fixed his eye upon one old and decrepit slave, and told his master that he must be one. The master appeared greatly surprised at his choice, and remonstrated against it. The poor fellow begged that he might be indulged; when the dealer remarked, that if they were about to buy twenty, he would give them the old man in the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their master; but upon none did the selector bestow half the attention and care he did upon the poor old decrepit African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his own cup; when he was cold, he carried him into the sunshine; and when he was hot, he placed him under the shade of the cocoa-nut trees. Astonished at the attention this confidential slave bestowed upon a fellow slave, his master interrogated him upon the subject. He said, 'You could not take so much interest in the old man, but for some special reason; he is a relation of yours, perhaps your father?' 'No massa,' answered the poor fellow, 'he no my fader!' 'He is then an elder brother?' 'No, Massa, he, no my broder!' 'Then is he uncle, or some other relation?' 'No Massa, no be my kindred at all, nor even my friend!' hen,' asked the master, 'on what account s he excite your interest?' 'He my ene- Massa,' replied the slave; he sold me to the slave dealer; and my Bible tell me, when my enemy hunger, feed him, and when he thirst, give him drink.'—*Cal. Christ. Obs.*

WESTERN MESSENGER FOR SEPTEMBER.

This number concludes the third year of the Messenger. The Editor says that he commences a new year with a determination to merit, as far as in him lies, the continuation of the favor hitherto bestowed on him. We do not doubt it—neither do we doubt that he will gain friends and subscribers as his work goes on.

PRESBYTERIANISM.

The war does not subside between the contending parties of the dismembered Presbyterian Church. The papers on both sides, with some honorable exceptions (such as the N. Y. Observer &c.) are filled with reproaches and invendoes. The Old School party continually reproach the New as being rapidly on the downward path to Unitarianism. Downhill or uphill, we think the former are more than half right in their conjecture. We do not perceive how it is possible for the latter to stop in the career of progress towards the clear light of truth. Having once broken away from the straitest bondage of prejudice and form, their path is onward and upward to the glorious liberty of pure Christianity.

We know the New School party will not thank us for this expression of opinion; and from the light in which the Old view and speak of Unitarians, we certainly do not expect that they will dare or deign to make use of the above paragraph against their opponents. But be the event what it may, we could not speak differently from our belief. We entirely agree with a writer of Pennsylvania in the last Messenger.

'The New School can no more stop where they are than the sun can cease his midway career through the heavens. The cause of scripture truth and rational interpretation will go onward. Each day witnesses its advance. The signs of the times are auspicious. The vista of the future unfolds the vision of new truths still breaking forth from God's word, and of the prevalence of a deeper philanthropy and more comprehensive charity.

We believe that Western Pennsylvania is not disobedient to the heavenly vision. Prejudices are wearing away. Views of christian piety and truth, far in advance of the days of Luther and Calvin, are spreading throughout the church; the number of believers is increasing who ask a reason for the faith that is in them; and a faith held sacred and dear by us as the everlasting truth of God and his Christ is finding a welcome reception in many minds, who like Mr McK. will perhaps experience 'great conflicts and tumultuous emotions,' before they will avow a change in their opinions, and thereby separate themselves from those with whom they have taken sweet counsel, and gone up to the house of God in company.'

FOR THE REGISTER AND OBSERVER.

DAVID TAPPAN.

Died in this city, David Tappan, 21 years, son of Col. Ebenezer Tappan of Manchester, Mass.

The death of Mr Tappan is peculiarly affecting. His young friends in this city feel sensibly the loss they have met with. He was always *courteous*, and thereby won their love, which was proved by the unremitted attention paid to him, by them during his illness. This notice might be extended to great length, and all that might be added in his commendation be *true;* but the writer for himself and others who loved him, deems it superfluous—for, through all the time of his apprenticeship in this city, to the day of his death, none has ever spoken otherwise than well, of the character of David Tappan.

To his afflicted parents and brothers his young friends would offer every consolation. Though 'he is *dead* yet shall he live again.' E. S.

ECCLESIASTICAL INTELLIGENCE, ETC.

The General Convention of the Protestant Episcopal Church convened for public worship at St. Peter's Church yesterday, and was opened by a sermon by the Right Rev. Bishop Meade of Virginia. It is understood that the sittings for business will be held at St. Andrew's Church. It is now fifty-three years since the first regularly organized Convention assembled, consisting of lay and clerical delegates from seven States only, which were New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. No Bishops attended,—although Bishop Seabury, of Connecticut, had been ordained by the non-juring Scotch Bishops. Drs White and Provost were not ordained till the year after. These gentlemen were not, therefore, as is generally supposed, the first bishops in the United States. 'There was nothing,' says Bishop White in his History of the Church, 'against the validity of Dr Seabury's episcopacy, although it was thought proper in his and Bishop Seabury's ordination, to apply first to England.'

There are now, we believe, sixteen bishops in the United States, nearly all, if not the whole of whom are in attendance. These are as follow: Bishop Griswold, of the Eastern Diocess, Presiding Bishop; Moore, of Virginia; Meade, Assistant Bishop of Virginia; Bowen, of South Carolina; Chase, of Illinois; Brownell, of Connecticut; Onderdonk, of Pennsylvania; Onderdonk, of New York; M'Ilvaine, of Ohio; Hopkins, of Vermont; Smith, of Kentucky; Doane, of New Jersey; Ives, of North Carolina; Otey, of Tennessee; Kemper, Missionary Bishop of Missouri and Indiana; and M'Coskry, of Michigan.

Bishop White presided at the previous Conventions for half a century; and at his hand every prelate, but the last named, received ordination.—*Nat. Gaz.*

At the last session of the Legislature, 'The Theological Seminary of Saint Charles Boromeo' was incorporated for instruction in Theology, Science and Literature. It is to be under the management, government and direction of a board of trustees, not exceeding nine in number, of which the Roman Catholic Bishop, actually governing the diocess of Philadelphia, the president of the Seminary, the professors of theology and the Sacred Scriptures shall be ex officio members, and the remaining five trustees shall be laymen; the bishop shall be the president of the board, and the president of the Seminary shall be ex-officio the vice president of the board. The lay trustees are Messrs John Keating, John Diamond, Joseph Dugan, Michael Magarth, and M. S. Freyneyer. Charles Boromeo, after whom this Seminary is named, was a Cardinal of the sixteenth century, distinguished for his piety and learning, and a munificent patron of literature. He died and was canonized in 1584.—*Nat. Gaz.*

INTELLIGENCE.

Maine Election.—It appears by the returns in Thursday morning's papers, that there is no doubt of the election of Mr Fairfield, as Governor, by a majority of some thousands.

Eastern Rail Road.—The travelling on the Eastern Railroad continues undiminished. The cars sometimes carry over 200 passengers to a trip. The number of tickets sold last week was 6648, averaging more than 1100 per day.

Middlesex County Temperance Society —Quarterly Meeting, September 5, 1838. This Society met at Lowell, Samuel Hoar presided. The following is a record of its transactions:

A Committee raised to examine credentials of delegates, reported that twenty-four towns were represented and the whole number of members in attention was fifty.

The business Committee reported the following resolutions, which were taken up separately, debated and passed unanimously.

Resolved, That this Society use its influence in calling a State Convention for the purpose of sustaining the Lincense Law enacted by our Legislature.

Resolved, That it is the duty of every friend of Temperance to know that the laws prohibiting the sale of spirituous liquors are respected, wherever his influence extends.

Resolved, That the late Lincense Law is just and equal and *especially* deserving the countenance and support of the poorer class of the community.

Resolved, That the several Temperance Societies in this county be requested to make reports of their progress and doings the past year, at the next meeting of this Society.

Resolved, That this Convention feel it an imperative duty to urge upon all the friends and advocates of Temperance, to take active measures in procuring lectures, and in calling meetings in their several towns for discussion, and to see that they are well sustained—that full delegations go from their societies to the State and county meetings during the present important crisis.

Resolved, That as much good has already been accomplished between the friends of Temperance, this society recommend an extension of such correspondence.

Resolved, That this Society appoint delegates to attend the next following meetings of the Essex, Suffolk, Norfolk, and Worcester county Societies.

Resolved, That we recommend to the several town and local Societies throughout the county not to relax in their efforts for the advancement of the cause of Temperance, and especially in support of the License Laws of this Commonwealth.

Resolved, That this Society deem it highly important that the several local Societies throughout the county proceed to appoint Committees, appoint the time and invite private citizens and lecturers to take part in said meetings.

Resolved, That a Committee be appointed to cooperate with other county Societies, and the State Union, the individuals interested in the cause, in calling a State Convention, as contemplated in the first resolution.

A New Exploring Expedition is suggested by a correspondent of the New York Evening Post. The following is an extract from his communication:

'Three of our most experienced and able voyagers to the South Seas and Pacific, with every prospect that ample means will be promptly furnished, have engaged to fit out vessels, and prosecute a voyage of exploration and discovery to those seas, with a view to benefit Commerce, the whale and seal trades, science, navigation, &c.; as also to return a handsome profit to the adventurers interested, should the patronage and favor of government be obtained in season for the departure of the vessels this fall.

The expedition is to consist of a squadron of three vessels, viz: one of our excellent packet ships, for a flag and home ship, and two small ships to be expressly constructed for this service as explorers.'

Croton Aqueduct.—There are full four thousand men employed on the line of the Croton Aqueduct, which is to supply the city of New York with pure and wholesome water. About six of the sections will be completed this Fall. The Commissioners will now proceed to contract for the 'Low Bridge' across the Harlaem river, according to the original plan. The whole when finished, will be the most magnificent work in the United States.—*New York Evening Post.*

We understand the bark Nile, from Leghorn, has an accession to the fine arts, in Paintings and Books, for the Athenæum—presented by George Brimmer, Esq., now in Europe.

We learn, that there are also on board this vessel two Casts of the Colossal marbles of *Day and Night*, the originals by Michael Angelo, and now in the Church of St. Nicholas, at Florence. They are, we hear, the original cast, used in executing copies in marble of those celebrated pieces of Statuary, for the King of the French, and presented to Col. Perkins by our countryman, the celebrated artist, Horatio Greenough, Esq.—We have not learned what their destination is to be in our country.—*Dai. Adv.*

Newspaper Profits.—General Duff Green, late of the United States Telegraph, has published a statement of the amount due to him from delinquent subscribers in the States and territories of the Union. The sum total is fifty-five thousand six hundred dollars, of which two thousand and eighty-seven dollars are due from the state of New York. This is an enormous amount of arrearages, but the fact is, it is only to be expected from the manner in which the business of printing newspapers is carried on in this country. The system of unlimited credit in all directions to subscribers, leaving it in reality almost entirely to their integrity and sense of justice whether any thing is paid, is sure to be attended with a heavy and unavoidable loss. The proprietors of newspaper establishments, out of the large cities, will never realize their just profits, until the custom of exacting payment in advance becomes generally and rigidly enforced.

Jefferson's Grave.—At the recent Harvest Home celebration in Delaware County, Mr. George Leiper stated that he lately visited the grave of Mr. Jefferson, and found it in a folorn condition. It is on the estate at Monticello, which, we believe, is owned by Lieutenant Levy, now in Europe. Mr Leiper says—'The neglected and dilapidated home of the patriot and philosopher showed the ravages of time, and the whistling wind of a cold December morning piercing every crevice of this celebrated mansion gave a solemnity to the occasion, and a scope to reflection, not easily to be forgotten. The only person I met there was a polite old Irish lady, who, for a small fee, gratified the curiosity of the strangers and traveller, by throwing open the empty and cheerless rooms for their inspection. How changed every thing was from what it had been. Patriotism, philosophy, family fashions, friendship, all had fled and vanished with the master spirit who directed them. Alone I visited his grave. The gate of the garden was open, and on the right side, a short distance from the entrance, a few bricks laid on the flat side distinguished the grave of Jefferson from the others within the enclosure.—*Nat. Gaz.*

A Chaste and Beautiful Idea.—The Pennsylvanian thus describes a monument recently erected at the Laurel Hill Cemetry in that city:—

It was erected by James N. Barker Esq., and is from the workshop of Mr Struthers. This monument is alike creditable to the taste of the designer and skill of the workman. A polished column of the purest whiteness, with a wreath thrown over its broken top, rises from a beautiful and appropriate basis and pedestal. The capital, alas is wanting; and the broken fragment with its chaste and touching eloquence, tells the story of the husband's and the parent's loss. How like the story of human life and human hopes! The column of hopes and wishes erect on earth, is always broken before the capital can be placed on its appropriate summit.

Deplorable State of Public Morals.—The following four articles were cut out from one paper. They are not taken—as seems to be the case with some papers which publish such articles—to cater for a diseased appetite of the public; but to turn attention to the sad state of the public morals. Scarcely a week passes in which we may not find in the papers several accounts of similar outrages. It is the spirit of mobism, manifesting itself on a small scale. A spirit which it is to be feared will not soon be quelled, if we judge of the state of public sentiment in reference to mobs, by the apathy with which the mobs of a few past years have been regarded.

Is it not worthy of inquiry how far the use of ardent spirits may have had a leading agency on the perpetration of these acts of violence? Is it to be believed that none of these persons were under the influence of intoxicating drinks when they committed these outrages?

Horrid Affair.—The Norfolk Beacon of the 27th inst. says,—'We learn by the Richmond boat last evening, that one of the visiters at the White Sulphur Springs, in Greenbriar, drew a pistol at table and shot another visiter dead on the spot. The man who was killed was named Watkins, but the name of the murderer was unknown to our informant.

A Tragedy in Mississippi.—A terrible tragedy recently occurred at Canton, Miss, growing out of the late duel between Messrs Dickens and Drane of that place. A Kentuckian, a stranger, happening to be in Canton—spoke of the duel, and charged Mr Mitchell Calhoun, the second of Drane, with cowardice and unfairness. Mr Calhoun called upon the Kentuckian for an explanation, and the offensive charge was repeated. A challenge and fight with Bowie knives, toe to toe, were the consequence. Both parties were dreadfully and dangerously wounded, though neither was dead at the last advices. Mr Calhoun is a brother of the Hon. John Calhoun, member of Congress from Kentucky.

Fatal Recontre.—We copy the following from the Uniontown (Pa.) Democrat:—

'A personal recontre, fatal to one of the parties, took place in Franklin township, on Saturday evening last. James Waggoner and Daniel Stuckel ger, brothers-in-law, having some difficulty, the former armed himself with a dirk-knife, went to the residence of the latter, and having engaged him to fight, pierced his abdomen with the knife, from which wound Stuckslager died on the next day. The deceased was an industrious, worthy man—while he who thus sent him to an untimely end, is the reverse of all that is good and virtuous. He was arrested on Saturday, and committed to jail to await his trial. He admits the offence, and pleads ignorance of any cause which may have induced the rash step of aggravated murder.'

An affair took place in this village on Saturday evening last, which created some sensation, and about which we would be cautious in giving particulars, as the individual implicated has given bonds to the Justice in the sum of $1500, to abide the trial. Suffice it to say, a wealthy old gentleman, was assaulted by an Irish vagrant woman, who being somewhat under the influence of liquor, by her conduct exasperated the old gentleman so much as to induce him to discharge a gun at her loaded with fine shot, some of which were received about her person. —*L. I. Democrat.*

From Texas.—The Texas Chronicle of the 11th inst. published at Nacogdoches, contains some important information in relation to the movements of the Mexican population in Nacogdoches County. A proclamation has been issued by President Houston, on the receipt of a communication addressed to him by the inhabitants of Nocogdoches County in which they renounce their adherance to the constitution and laws of Texas—claim themselves as Mexican citizens, and express their determination to have revenge, asking only mercy to their families, and promising the same to the families of the whites They are in arms to the number of 200, and say they can greatly augment their forces. The proclamation forbids all unlawful assemblages of persons and associations of armed men, not authorized by the constitution, and enjoins upon all citizens who have thus assembled to disband, and return to their homes in tranquility and peace; promising the redress of all grievances and due inquiry into the sources of complaint. It concludes by declaring that all persons subjected to the laws of the government, who shall remain in a hostile attitude after the promulgation of this notice, shall be regarded as enemies of the republic, and be treated as traitors to the nation. The proclamation is dated August 8th.

As an evidence of the friendship of the Indians, it is stated that Capt. Taylor travelled 300 miles from the mouth of the Trinity and visited numerous tribes; all of whom expressed themselves in the most friendly terms. He says they were engaged in cultivating their lands to some extent, and from appearances, with considerable success. The corn crops bid fair to yield abundantly, and their peaches and melons he represents as of the finest description.

From one of the officers of the Velocipede, who was at Natchitoches on Tuesday the 21st, we learn that the rebellion in the neighborhood of Nacogdoches has been quelled. Two or three gentlemen had arrived at Natchitoches from that place, stating that the patriot Texans had assembled with a force amounting to 1200 mounted men—and that the disaffected Spanish folks had relinquished their project in despair, some of them having come in and surrendered, and others having moved towards Matamoras as fast as they could walk.

The Banner of the 12th inst. states that a considerable body of men, armed and equipped, had marched from the neighborhood of Velasco and Victoria to Corpus Christi, for the purpose of checking the depredations of the Mexican marauders in that quarter. —*New Orleans Bee.*

From Halifax.—By the brig Industry, we have received Halifax papers to the 3d inst. We learn from our correspondent on the 4th, Transport ship Numa, arrived in 40 days from Cork, having on board a company of Sappers and Miners, and also a company of Artillery. Major Head, who is deputed by Charles Buller, Esq. Commissioner of Crown Lands, to make inquiry into the system of granting crown lands in Nova Scotia, New Brunswick and Prince Edward Island, and the best means of promoting emigration to those colonies, has arrived at Halifax.—*Dai Adv.*

Abolition of Apprenticeship.—In Parliament, July 16, Lord Brougham moved an address to the Queen, praying the abolition of Apprenticeship slavery in all the crown colonies, on the first of September instant. This, he said, was the only thing wanting to complete the good work. This kind of servitude is still in existence in Guiana, Trinidad, St. Lucia, and the Mauritius. Lord Glenelg immediately replied that measures were in progress for the cessation of the apprenticeship system in all these colonies. These colonies have no legislatures, and are therefore dependent upon the Parliament of England to complete the work of emancipation.

By an arrival at New York, on Friday last, from Jamaica, we have accounts of the happy consummation of the work of liberty in that island:

[From the Royal Gazette of August 4.]

Freedom.—The jubilee is past. That day so dreaded by all connected with the British West India colonies—when the grand national experiment, of liberating hundreds of thousands of bondmen, and allowing them to enter into all the privileges of free men, is happily passed away. The last remnant of slavery has been dissipated, and as time waits for no man, as it glides swiftly and regularly on, so the hour on which slavery was to cease, approached, arrived, went, and the next hour beheld our people free men in every sense of the words. Thank God! there is no restriction, nothing to fetter the liberated slave. He is free to roam where the canopy of heaven overhangs the British dominions—he is free, as the eagle on the wing, and no man can control him—his fetters are unbound, broken, snapped asunder, by the wisdom of our legislature—and he is now only amenable to the laws of God and his country.

The 1st of August came, and the sun which rose that morning shed its lustre on a free country. All was hushed as the Sabbath, and the church bell gave warning that the House of God was open, to allow all ranks to return thanks, and give praise for the glorious day. The day passed in quietness—the churches and chapels were well attended, and nothing but the occasional burst of those who had been regaled and were making merry toward evening, seemed to interrupt the calm and peaceful state of the city.

We have happily passed from the state of slavery and apprenticeship, to that of perfect freedom, and nothing, we trust, will occur to cause us to regret the great and glorious change.

French Commerce.—A volume has just been published in Paris, under the direction of the administration of the customs, exhibiting tabular views of the foreign commerce of France, for the last ten years. Within this period there has been a very remarkable increase in the commerce of that country. In the year 1827, the exports and imports united amounted to 1,168,000,000 francs; in 1836 the amount was 1,867,000,000, being an increase of 60 per cent.

In this period, great changes have taken place in the relative amount of the trade with different foreign countries. In 1827, Great Britain stood at the head of the list, in the amount of its imports into France. At present, the United States take the first rank, Belgium the second, and Great Britain the fourth. In the exportation of merchandise of French origin, the commerce with the United States has become triple that with Great Britain, although the latter has doubled since 1827. Various other views are presented, for the purpose of showing the prosperous state of the French commerce, and its rapid increase, especially since the revolution of 1830.

Duration of Life.—An able French writer maintains that the mean life of man is greater now than formerly. He estimates it in different places at the present time, as follows:—In France, 32 years; in England, 32 for the men and 34 for the women in Belgium 32. In country towns, the mean life is considerably greater than in cities or large towns. Professions, also, have much influence upon the life of a man. The writer ranks the clerical profession as being the most favorable to longevity. The agricultural profession stands next in the scale of long life; traders and manufacturers third; lawyers down as far as the sixth notch; and doctors are placed at the bottom of the scale.

Egypt.—We learn from a French paper, that the Pacha of Egypt has resumed his project of a rail road from Cairo to Suez. The greatest obstacle to the execution of the project is the want of water. To supply this indispensable requisite the Pacha has already employed twenty workmen from England to establish artesian wells. The route proposed extends to Alexandria, and passes as near as possible to the canal of Mamedieh. It is computed that the rail road passage by this route may be made in eight hours from Suez to Alexandria, which now occupies five days.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society is at the Office of the Christian Register, in Water Street, No 19—up stairs.

It is open to all who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application as above. Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied. Address David Reed, Publisher of the Christian Register.

☞ Applications by mail for tracts from the Book and Pamphlet Society will receive *no* attention unless post-paid. It is presumed that the single instance in which an application of this kind has been made, saddled with postage, was owing to inadvertence.

NOTICE.

At a meeting of the Executive Committee of the American Peace Society, Aug. 23, 1838, a letter was received from Edmund Quincy, Esq., in behalf of a committee who have appointed the 18th day of September next, for the meeting of a Convention of the Friends of Peace at the Marlborough Chapel, Boston, at 10 o'clock A. M., inviting the officers and members of the American Peace Society to attend said meeting. Whereupon it was voted, that the said invitation be accepted, and that notice of the same should be given to the members of the Society, by the publication of this vote.

A true copy. E. NOYES, *Rec. Sec.*

MARRIAGES.

In Cambridge, Sept. 6, by Rev. Mr Newell, Wm. R. Jones, Esq. merchant, of Columbus, Ga. to Miss Emeline Wyeth of C.

In Hingham 4th inst. Dr Stephen Gale, of Portland, to Miss Martha Ann Hersey, daughter of Col. Laban Hersey.

In Lowell 4th, inst. Mr Freeman Lothrop, of Boston, to Miss Eliza H. Shepherd, of L.

In Quincy, 30th ult. T. W. Averill, Esq. merchant of Tennessee, to Miss Lydia Lincoln, eldest daughter of John Souther Esq.

DEATHS.

In this city, Maria, youngest danghter of Mr John Doggett, 17.

In Cambridgeport, 5th inst. Mary Ann, eldest daughter of Samuel and Mary Ann Bigelow, 7 years and 7 months

In Springfield, on the 1st inst. Miss Cornelia G. Bartlett, daughter of Thomas Bartlett, Esq. of this city.

At South Reading, 1st inst, Mr Jeremiah Hartshorn, a revolutionary soldier. 78.

In Buffalo, N. Y. on the 16th ult. Mr Thomas Crane, formerly of Canton, Ms. 52.

In Russelville, Alabama, Aug. 9th, Hon. Gregory David Stone, formerly of Grafton, 38.

In Ireland, last May, Mr Walter Clary, 118 years. Mr C. was usher 108 years ago to John Butler, great-grandfather to the present Earl of Ormond, and for 72 years afterwards the village schoolmaster of Coolaugh, County Kilkenny.

JESUS AND HIS BIOGRAPHERS, or the Remarks on the Four Gospels revised, with copious additions. By W. H. Furness.
for sale at TICKNOR'S,
s 15 corner of Washington and School sts.

THE MERCHANT'S DAUGHTER — by the author of the Heiress, Agnes Serle, &c.
For sale at TICKNOR'S.
sept 15

ENGLISH BOOKS.—Wordsworth's Poems, 6 vols
Bucke on the Beauties, Harmonies and Sublimities of Nature, 3 vols
Enfield's History of Philosophy 1 vol
Southey's Essays, 2 vols
Mitford's Greece, 8 vols
Warburton's Divine Legation, 2 vols
Shakspeare, with Life by Campbell, 1 vol
Byron, complete in one vol
Gray's Elegy, with illustrations
Chillingworth's Works, 1 vol
Memorials of Oxford, 3 vols
Wilkinson's Ancient Egypt, 3 vols
Mirabeau's Memoirs, 4 vols
Martin's Milton, royal 8vo
Just received at TICKNOR'S.
sep 15

DRAWING BOOKS.—Fairland's Juvenile Artist; Harding's Early Drawing Book; The Child's Easy Drawing Book, &c. A complete assortment for sale at TICKNOR'S. s15

NEW SUPPLIES.—WEEKS, JORDAN & Co. have received new supplies of most of the new works, among which are—

Home Education, by Isaac Taylor, author of Natural History of Enthusiasm, Physical Theory of Another life, Saturday Evening, etc. etc. 1 vol 12mo.

Guizot's History of Civilization in Europe, from the fall of the Roman Empire to the French Revolution.

Lectures on the Book of Esther, by the late Thomas McCrie, D. D., author of Life of John Knox, &c.

Letters of Theron and Aspasia, addressed to the author—by Robert Sanderman. From the 4th Edinburg edition.

Greece, Turkey, Russia and Poland—by Stevens, author of Incidents of Travels in Egypt and Arabia.

The Happy Christian, or Piety the only Foundation of true and Substantial Joy—by J. B. Waterbury.

The Drooping Lily, by Miss S. Sherwood.

The Young Lady's Aid to Usefulness and Happiness—by Jason Whitman.

A Trip to Boston, in a series of Letters to the Editor of the U. S. Gazette—by E. C. Wines.

Wayland's Human Responsibility, 2d edition.

Prescott's Ferdinand and Isabella, 3d edition.

Merchant's Daughter, by author of The Squire.

Outward Bound, by author of Old Commodore.

Woman of the World, by author of Dessenuyee.

Clement Falconer, or Memoirs of a Young whig.

Damascus and Palmyra, by Charles G. Addison.

sept 15

THE 'BOSTON GLEE BOOK.' Consisting of an extensive collection of Glees, Madrigals, and rounds, selected from the works of the most admired Composers. By Lowell Mason and George J. Webb.

The rapid progress of musical education for several years past, has already begun to create a demand for this description of vocal music; a demand which it is hoped may increase, until throughout the land, the hours of relaxation and amusement shall become vocal with songs, cheerful, tender and patriotic. To supply this demand to some extent is the object of the present publication: in which two important obstacles in the general introduction of Glee singing, are removed; first, the high cost, and, second, the objectionable character of the words. This work, though beautifully executed, is afforded at a moderate price; and it is believed that the words are free from any thing exceptionable in sentiment or morals. Bachanalian subjects have been, of course, excluded, as inconsistent with correct moral feeling, and with public opinion. It has been the aim of the Editors to select from the materials before them, as pleasing a variety as possible. Many pieces, arranged from the German, with the words now first translated, will be found interesting and entirely new. For sale by G. W. PALMER & Co. 131 Washington street. aug21

MRS SIGOURNEY'S LETTERS TO MOTHERS—Just published.

CONTENTS:

Preface—Privileges of the Mother—Influence of Children upon Parents—Infancy—First Lessons—Maternal Love—Habit—Health—Economy—Early Culture—Domestic Education—Idiom of Character—Schools—Reading—Example—Happiness—Adversity—Sickness—Death, &c. For sale by H. P. NICHOLS & Co. opposite the Old South. s 15

NEW BOOKS.

M. GUIZOT'S General History of Civilization in Europe, from the fall of the Roman Empire to the French Revolution

The Old Painters, by the author of Three Experiments, 12mo

Greece, Turkey, Russia and Poland, by Stevens, 2 vols 12mo

Young Lady's Aid, by Whitman

Wayland's Human Responsibility, second edition

Parley's Botany

Hints to Young Tradesmen and Maxims for Merchants

A Trip to Boston, by E. C. Wines

Records of Travel

Townsend's Old Testament

Victims of Gaming

Life of Mayhew

Sanderman's Letters

Bancroft's United States

Prescott's Ferdinand and Isabella

The Boston Glee Book

Hoary Head, by Jacob Abbott

Knowledge of each other in a Future State

For sale at TICKNOR'S,
s15 corner of Washington and School sts.

Parley's Fireside Education.

THE *Mother's Magazine*, edited by Mrs Whittlesey, concluding a Review of six pages, says, 'if our remarks shall induce our friends to peruse the work, our principal object will be atttained. * * * Every page reminds us of the veritable Parley, only in a higher region.'

The *Evening Gazette* says, 'We commend it to the attention of all parents and teachers. The attempt has often been made to provide such a Guide, but we know of nothing so practical and so well adapted to our republican institutions as the one before us. Every mother should keep it on her shelf, and make it her daily counseller.'

☞ Many recommendatory letters have been received from individuals, and various other notices have appeared, all which speak in the highest terms of this work.—Published by WEEKS, JORDAN & Co. s15

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

At Jamaica Plain, Roxbury, 4 miles from Boston.

TERMS for Tuition and Board $6,50 a week. The board includes washing and fuel. A separate charge of $7 a quarter is made for Italian, Music, or Drawing; Dancing at the Teacher's charge.

Day scholars are received at $15 a quarter. Two vacations are allowed in the year, one in the spring, and the other in the autumn, of two or three weeks each.

Applications may be addressed to Misses Tilden, Jamaica Plain, Roxbury, Mass.

Reference to Hon. Wm H. Sumner, Jamaica plain
Hon. S. G. Goodrich " "
Charles Greene Esq. " "
Stephen Weld Esq. " "
Hon. Joseph Tilden, Boston
Rev. Ezra S. Gannett "

Sep. 11, 1838.

THE MISSES GROVE'S SCHOOL.

THE Autumn term will commence on Monday, Sept. 3d. Pupils unable to attend at the beginning of the term, may be admitted between the hours of nine and twelve on Mondays and Wednesdays.

The Misses Grove wish to receive four young ladies into their family as boarders, to whose moral and intellectual improvement they will devote their constant attention. Daily exercise in the open air, accompanied by an Instructress, will be insisted upon.

Cards of terms &c. may be obtained on application to the Rev. Dr. Stone, Boston; to the Rev. T. H. Vail, Cambridge; or to the ladies themselves at their residence, 9 Winter street.

Sept. 1.

MERCANTILE LIBRARY ASSOCIATION. —The first regular course of Lectures before this Institution will be delivered by the Hon. J. S. Buckingham, the celebrated Oriental Traveller, at the Odeon, commencing on Monday evening, Sept. 24th.

The course will consist of six Lectures descriptive of the ancient and venerable land of Egypt, with its gigantic Cities, splendid Temples, colossal Pyramids, and the Scenery, Productions, ancient Monuments, Statues and Tombs of those sacred and classical regions of the earth in which the scenes and events of Scripture History and Prophecy are laid, from the earliest dawn of authentic record to the present day.

The first Lecture will embrace a general description of the Geographical features of Egypt.

Second Lecture—Climate and Production, Agriculture and Natural History.

Third Lecture—Ancient Cities and Monuments of Lower Egypt.

Fourth Lecture—Ancient Cities and Monuments of Central Egypt.

Fifth Lecture—Ancient City and Monuments of Upper Egypt.

Sixth Lecture—Modern Cities, Manners and Customs of the Inhabitants.

Double Tickets to admit a Gentleman and Lady, $5 00
Single Tickets, 3 00

To be obtained at the Bookstores of Wm D. Ticknor, Gould, Kendal & Lincoln, C. C. Little & Co., and Weeks, Jordan & Co.—at the Library Room, 18 School street, and of either of the Committee.

N. P. KEMP,
N. GREENE, Jr., } Committee.
D. G. DEANE,

sept 8

JAMES MUNROE & CO. are Publishers of the following valuable works, viz.

Noyes's New Translation of the Hebrew Prophets, arranged in Chronological order. 3 vols 12mo, 300 pages each.

Palfrey's Academical Lectures on the Jewish Scriptures and Antiquities. Vol. I. 8vo. pp. 532

Palfrey's Sermons on Duties belonging to some of the Conditions and Relations of Private Life. 8vo pp 378

The Principles and Results of the Ministry at Large in Boston. By Joseph Tuckerman, D.D. 12mo pp 339

Norton's Statement of Reasons for not believing the Doctrines of Trinitarians concerning the Nature of God and the Person of Christ. 12mo pp 372

Worcester's Last Thoughts on Important Subjects. In three parts. I. Man's Liability to Sin. II. Supplemental Illustrations. III. Man's Capacity to obey. 16mo pp 328

Locke's Paraphrase and Notes on the Epistles of St Paul to the Galatians, First and Second Corinthians, Romans, and Ephesians. To which is prefixed an Essay for the understanding of St Paul's Epistles, by consulting St Paul himself. 8vo pp 456

Tucker's Light of Nature pursued. From the 2d London Edition, revised and corrected. Together with som account of the Life of the Author, by Sir H. P. St John Mildmay, Bart., M. P. Four vols 8vo, each volume comprising about 480 pages.

Paley's Complete Works, comprising the additional volume of Sermons first published in 1825. With a Memoir of his Life. Six vols 8vo, each volume comprising about 400 pages.

Farr's Family Prayers, composed for the use of Families. 16mo pp 174

Brooks' Family Prayer Book, and Private Manual; to which are added, Forms for Religious Societies and Schools and Schools, with a Collection of Hymns. 12mo pp 348

Ware's Sunday Library for Young Persons. 4 vols, 18mo

Ware's Scenes and Characters illustrating Christian Truth. Six vols 18mo

Ware on the Formation of the Christian Character. 18mo

Views of Christian Truth, Piety and Morality, selected from the Writings of Dr Priestley. With a Memoir of his Life, by Henry Ware Jr. 12mo pp 288

Muzzey's Young Man's Friend. 2d edition. 18mo pp 190

Muzzey's Sunday School Guide, and Parents' Manual. 18mo pp 234

Whitman's Friendly Letters to a Universalist on Divine Rewards and Punishments. 16mo. pp 368

The Unitarian Conducted by Bernard Whitman. 8vo pp 590

Brazer's Essays on Divine Influence upon the Human Soul. 18mo pp 154

Meditations for the Sick, by Jonathan Cole. 18mo pp 120 s 8

PURE SPERM OIL.

E. T. HASTINGS, 22 Merchants Row, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense.
jan 13 1sif

POETRY.

LAST WORDS.

BY T. J. OUSELEY.

When the receding shore
Of dearest home dims on the anxious sight
The bravest hearts deplore
The parting of the soul—the farewell blight;
Still hope will peace restore,
As midnight mourners yearn for morning's light.

The garden flow'rets die,
Leaves fade—the rippling rivulets are still;
Darkness o'erveils the sky;
E'en birds have ceased their sweet melodious trill;
Yet spring will beautify,
And *they* return; for such is Nature's will.

These will again renew,
The birds their songs, the trees their leaves, the flowers
Bloom in their rainbow hue;
And silver streams, fed by the summer showers,
Sing to the heaven's calm blue;
But these are not of us, they are not *ours*.

Ours are the dearest ties:
Once fled, what voice the lost one can recall?
In climes beyond the skies
The spirit soars, too purified to fall.
Memory alone can rise
Upon the wings of love—yes, that is all.

The last, the trystful scene,
When friends are gathered round the silent bed;
When SHE, alone serene,
Smiles while their tears in agony are shed;
Shall we not comfort glean,
To know eternal bliss awaits the dead?

The kind familiar face
Yet miss we from our own domestic hearth;
We mourn the vacant space,
And all the sunshine of *past* joyous mirth.
No more can we replace
Her our hearth loved above all things of earth.

The faint LAST WORDS we hear
From the fond lips of the departing one,
Whisper 'She is not here!'
Assure us that forever she is gone.
Still will we hold them dear,
When semblance fades, they 're left to dwell upon.

THE VOICE OF THE DYING.

Mother, the hour of death is o'er me stealing,
Shading my eye with gloom as of the grave;
And there hath been to me a sure revealing,
That mortal arm hath not the power to save.
And now, while anxious thoughts uncalled are rushing,
In startling haste upon my troubled soul,
I see the tear of bitter anguish gushing
From eyes that cannot—will not brook control.

O, weep not, mother! When an infant, sleeping
Unconsciously within the arms of love,
You gave your child unto the cov'nant keeping
Of Him who now your confidence would prove;
Why should you sorrow thus, all unavailing,
At trials which the hand of God had given?
Let not the mournful voice of earthly wailing
Welcome your daughter to her home in heaven.

Mourn not, my father! Would my eyes might greet thee
Ere my freed spirit soars to worlds unknown.
O, father, when this thrilling news shall meet thee,
Canst thou all meekly say, 'God's will be done?'
Father, will not the world of bliss seem dearer,
If thy first-born hath claimed a mansion there?
And will not the dread hour of death seem dearer,
That thou her sainted blessedness may'st share?

Brothers and sisters, time is swiftly moving
Onward—ay, onward, with the eagle's flight;
Will you not meet me where the lov'd and loving
In one unending song of joy unite?
There no foul sin will give us cause for sighing,
There our Redeemer's endless praise shall ring;—
E'en now he smooths the pillow of the dying,
Bidding me shout, 'O Death, where is thy sting?'

(From the National Gazette.)

The venerable and excellent Mr William Carey, of London, the eminent critic in the fine arts, has favored us with the following lines on his own sensations. After three score and ten one may egotize with singular grace and propriety. He who is looking to the time as near at hand when he shall sleep at the foot of life's hill, 'hath much privilege to speak of himself.'

SEVENTY-NINE.

In body feeble and decayed;
Worn to the shadow of a shade;
Not wholly blind, for I have sight
Enough to know the day from night;
Not wholly deaf, for I can hear
The thunder pealing in my ear;
Not wholly toothless, for, in truth,
I mumble with a single tooth;
Not all forgetting, I remember
Frost, snow, and hail, in last December;
Though memory, when wanted most,
Too often slumbers on her post;
My *body's loss*, I gladly find
Repaid, with interest, in *mind*.
My reasoning faculty, more clear,
Acquires new force from year to year.
No change affects my cheerful temper,
In spite of pain and suffering, 'SEMPER EADEM;' still in converse ready;
In public purpose prompt and steady;
In lively strain my friends amusing;
On topics of instruction choosing;
In thirst the crystal stream I prize,
And Temperance my board supplies.
Much evil of mankind we read,
Of many a dark and hateful deed,
But when the good and bad are weighed,
And with impartial eye surveyed,
How comes it that the wise and brave
Are loth this naughty world to leave?
I love the sunny, joyous side,
And deem the world is much belied;
With patience hear each monstrous rumor,
And meet the times with frank good humor,
Enjoy a laugh and harmless jest,
And hold whatever is as best.
The envied happiness is mine,
I'm young in heart at SEVENTY-NINE.

And should The Omnipotent decree
A little longer date to me;
Long as I have a blink of sight,
A glimmer left to read and write,
Long as my hand a pen can guide,
My hours shall be as now applied;
To plead her cause at Freedom's shrine;
And advocate the Arts divine;
Draw Genius forth in bright array,
From friendless darkness into day,
And in a pleasant, fair retreat,
The social virtues inculcate;
Or, with a typographic spell,
The wonders of creation tell,
And the Eternal Volume quote
To savage man in climes remote.
The future must be like the past;
I would be useful to the last;
And when my mortal course is run,
On sea or land, God's will be done;
Well pleased to live—to die resigned,
My prayer the good of all mankind.

Philadelphia, July 10, 1838. W. CAREY.

MISCELLANEOUS.

CANES.

The current number of the American Monthly contains an interesting Essay, by Prof Ingraham, on Canes. Every man who is in the habit of wearing one of those convenient appendages, may not know that *cane* is an *anglicism* of the Latin word CANIS, *a dog*, and that they were originally worn by the Romans as a weapon of defence against the vast numbers of ravenous dogs that infested the streets of the 'Eternal City.' It was customary, we are told by ancient historians, for pedestrians to go provided with birchen cudgels, armed at one extremity with short but sharp spikes, to defend themselves against these demi-savage, or perhaps more correctly, semi-*civilized* animals. 'This cudgel,' says Prof. I. 'by a natural substitution of cause for effect, was called CANI, the dative singular for *canis*, which means, literally, *for a dog*. The plural of *canis* is *canes*, and this is the precise appellation by which they are now known.' The introduction of the *cani* into Rome was in the year 67 B. C, and within the two weeks preceding the ides of August of that year, we are told that eighty thousand dogs were killed with this instrument alone! A sweeping pestilence succeeding this exposure of such an immense quantity of animal matter to the scorching rays of the dog days sun, and the alarming increase of murders among the common people, induced the Emperor to issue an edict prohibiting any one beneath the patrician rank from carrying the *cani*. From Rome the cane was introduced into Great Britain early in the fifth century, where, until the Conquest, it retained its exclusive patrician rank, but soon after this period, however, it was used by all classes. In the hands of the *canaille*, however, it underwent many modifications, and became fairly fixed in the plebeian shape of the 'quarter staff,' the boasted weapon of English yeomanry. Cavaliers who, on this account, had laid aside the cane for some time, finally resumed it in its primitive elegance, and it soon became an indispensable article of luxury and ornament. The gallants of Henry the 3d's court vied with each other 'in ye fantasticke shaipe, beautie and costlinesse of their caines.' In the reign of the first Edward, canes were constructed with lutes, sheperds' pipes, and an 'instrumente of manye keyes, cunnyngly devysed, on whilk, bye breatheynge thereon, these gallantes dyscoursed ryghte pleasaunte musyke to fayre ladyes underneathe their balconye.'—*Transcript.*

GOVERNOR BROOKS.—The citizens of Medford have erected, in the centre of the old Burying Ground in that town, a handsome monument to the memory of their late distinguished citizen Governor Brooks. It is an obelisk of Medford Granite, supported on an elevated base. On a marble tablet is the following inscription:

Sacred to the Memory
OF
JOHN BROOKS,

Who was born in Medford, in the month of May, 1752, and educated at the Town School. He took up arms for his country on the 19th of April, 1775. He commanded the regiment which first entered the enemy's line at Saratoga, and served with honor to the close of the war. He was appointed Marshal of the District of Massachusetts by President Washington, and after filling several important civil and military offices, he was, in the year 1816, chosen Governor of the Commonwealth, and discharged the duties seven successive years to general acceptance. He was a kind and skilful Physician, a brave and prudent Officer, a wise, firm, and impartial Magistrate, a true Patriot, a good citizen and a faithful friend. In his manners he was a gentleman; in profession and practice a consistent Christian. He departed this life in peace on the 1st of March, 1825, aged 73. This monument to his memory was erected by several of his fellow citizens and friends, in the year 1838.

READ, AND YOU WILL KNOW.

READ, *and you will know.* This is what Mrs Jones used to say, every day, to her son William. She would take him in her lap to talk to him. Little William wanted to know a great many things. His mother did not always tell him, but said, *Read, and you will know.*

Then William considered, and said to himself, I want to know many things. Mother says, that if I read I will know. So he tried very hard, and soon learned to read. Then he read many beautiful books. He learned something from every one of them. After a while, he could read every book in his mother's library.

Little William Jones grew up to be a man. He had a great deal of knowledge. He was a wise and great man. He was made a judge, and went and lived in India. Then they called him Sir William Jones.

Read, and you will know. There are thousands of good books, and if you will only learn to read, you can know all tha is in any good book. Some foolish children do not care about learning. They do not know how pleasant it is to read the histories which are in books. Little child, take good care to learn how to read. It will do you good as long as you live.

Read, and you will know. I say this over again, because I wish you to remember it. If you do not learn to read while you are a child, it is likely you will never learn at all. Read a little every day. Get your friends to show you what you cannot make out by yourself. Never skip any hard word. In a little time you will be able to read every word. Mind your stops, and take care to understand what you read. Do you know the little rhyme—

When house and land, and goods are spent,
Then learning is most excellent?

Read, and you will know. What will you know? You will know all the things that are in books. You will know how the world was made. You will know about the people that lived in the world thousands of years ago. You will know about Adam, and Noah, and Moses, and David, and Solomon. Read, and you will know what you were made for. You will know how to get to heaven. You will know about Christ, who died for sinners. You will know what becomes of good children when they die. Now remember what I say, *Read and you will know.*

[From the New-York American.]

THE NDZOO-DZOO.

The researches of modern naturalists are daily confirming the truth of what were once considered the fables of antiquity. The Unicorn, one of the supporters of the British Royal Arms, was long supposed to be an invention of the heralds, but has at last been furnished with a 'local habitation and a name.' It is described in Smith's Illustrations of the Zoology of South Africa, and is possibly a species of Rhinoceros. The account is somewhat incredible:

'It appears, that the Ndzoo-dzoo is by no means rare in Makoon. It is about the size of a horse, extremely fleet and strong. It has one single horn projecting from its forehead, from twenty-four to thirty inches in lengh. This is flexible when the animal is asleep; it can be curled like the trunk of the elephant, but becomes perfectly firm and hard when the animal is excited, and especially when pursuing an enemy. Its disposition is extremely fierce, and it universally attacks man if it sees him. The usual method of escape adopted by the natives is to climb up a dense and high tree, so as to avoid, if possible, being seen. If the animal misses his sight of the fugitive, he immediately gallops off to his haunt; from whence it may be inferred that he is not endowed with the power of a keen scent. Should he, however, espy his object in the tree, wo to the unfortunate native; he begins to butt with his horn, strikes and penetrates the tree, and continues piercing it till it falls, when his victim seldom escapes being gored to death. Unless the tree is of a large girth, he never fails in breaking it down. Having killed his victim, he leaves him without devouring the carcase. The male only is provided with the horn. The female has not any thing of the kind.'

[From the National Ægis.]

COLLECTIONS RELATING TO FASHIONS AND DRESS IN NEW ENGLAND.

By the Rev. Joseph B. Felt.

[APPENDIX.]

The following extracts from the records of the Great and General Court of Massachusetts exhibit the efforts of the early legislature to regulate apparel and restrain luxury, and extravagance in dress.

September 3, 1634.

'The Court taking into consideracion the great, superfluous and unnecessary expences, occasioned by reason of some new and immodest fashions, as also the ordinary wearing of silver, golde and silke laces, girdles, hat bands etc. hath therefore ordered that noe person, neither man or woman, shall hereafter make or buy any apparell either woollen, silk or lynnen, with any lace on it, silver, gold, silk, or thread, vnder the penalty of forfeiture of such clothes etc.—Also that no person, either man or woman, shall make or buy any slashed clothes, other that one slash each sleeue and another in the backe. Also all cutt works, imbroidered or needle worke capps, bands and rayles, are forbidden hereafter to be made and worne vnder the aforesaid penalty,—also all golden or silver girdles, hatbands, belts, ruffs, beaver hats, are prohibited to be bought, and worne hereafter vnder the aforesaid penalty etc,—moreover it is agreed, if any man shall judge the wearing of any the forenamed particulars, newe fashions or longe haire of any thing of the like nature to be vncomely or prejudiciall to the comon good; and the person offending reforme not, then the same upon notice given him, that then the next assistant being informed thereof, shall have power to binde the party soe offending, to answer it at the nexte Court, if the ease so requires,—provided and it is the meaning of the Court, that men and women shall haue liberty, to weare out such apparrell as they are now provided of (except the imoderate great sleeves, slash apparell, imoderate greate rayles longe wings etc.) This order to take place a fortnight after the publishing thereof.'

September 4, 1639.

Whereas theire is much complaint of the excessive weareing of lace and other superfluities tending to little vse or benefit, but to the nourishing of pride and exhausting of mens' estates, and also of evil example to others;—Tis herefore ordered by this Court and decreed, that henceforward no person whatsoever shall presume, to buy or sell within this Jurisdiction any manner of lace to be worne or vsed within our limits. And that no taylor or any other person whatsoever shall hereafter set any lace or points vpon any garments, either linnen, woolen, or any other wearing clothes whatsoever, and that no person hereafter shall be imployed in making of any manner of lace; but such as they shall sell to such persons, as shall and will transport the same out of this iurisdiction, who in such cases shall have the liberty to buy the same: And that hereafter no garment shall be made with short sleeves, whereby the nakedness of their armes may be discovered in the wearing thereof, and such as have garments already made with short sleeves shall not hereafter wear the same, vnless they cover their armes to the wrist, with linnen or otherwise. And that hereafter no person whatsoever shall make any garment for women, or any of their sex with sleeves more than halt an elle wide in the widest place thereof and so proportionable for large or smaller persons.

And for present reformation of imoderate great sleeves, and some other superfluities, which may easily be redressed without much preiudice, or the spoil of garments, as imoderate great breeches, knots of ryban, broad shoulder bands and rayles, silk rases, double ruffes and cuffes &c.

May 6, 1649.

'A declaration of the General Court against mens wearing long haire.

6: (3) mo. 1649.

Forasmuch as the wearing of longe haire after the manner of ruffians and barbarous Indians hath begun to invade New England contrarie to the rules of God's word, which saith it is a shame for a man to weare long haire, as also to the commendable custome generallie of all the godlie of our nation till within these few years:

This Court therefore, hath thought it necessarie for the clearing of our owne innocencie in this behalfe, to declare and manifest our *dislike* and detestation against the wearing of such long haire, as against a thing uncivill and unmanly, and if, after the publication of this declaration, any shall be found still to continue to wear long haire to the deforming of themselves and the grieving and offending of sober and modest men, they shall thereby iustly incurr the note of impudency and ought to be accounted of as men (while they so continue,) who are corrupters of good manners, and to the intent this evill fashion, thus crept in amongst us, may spread no further, but be rather suppressed and extirpated, this Court doth intreate all the Elders in this jurisdiction, as often as they shall see cause, to manifest their zeal against it in their publike administration, and take care that the members of their Churches be not defiled therewith, that so such as shall prove obstinate and will not reforme themselves, may have God and man to beare witness against them.

The magistrates desire the concurrence of our brethren the Deputies hereto.

Jo Endecott, Gour.

The deputies cannot consent to the passing of this bill. Edward Rawson, Cleric.'

October, 14, 1651.

'Although several declarations and orders have been made by this Court against excess in apparrill both of men and women which have not yet takun that effect, which was to be desired, but on the contrary, we cannot but to our grief take notice, that intolerable excesse and bravery hath crept in upon vs and especially amongst people of mean condition to the dishonor of God, the scandall of our profession, the consumption of estates, and altogether vnsuteable to our povertie, and although we acknowledge it to be a matter of much difficultie in regard to the blindnes of mens mindes and the stubournes of theire wills to set down exact rules to confine all sorts of persons, yet we cannot but account it our duty to recommend vnto all sorts of persons a sober and moderate vse of those blessings, which beyond our expectation the Lord hath been pleased to afford vnto vs in his mildness, and also to declare our vtter detestation and dislike that men or women of mean conditions, educations, and callinges, should take vpon them the garb of gentlemen by wearinge of gold or siluer lace or buttons or poynts at their knees; to walk in greate bootes, or women of the same rank to weare silk or tiffany hoodes or scarfs which though allowable to persons of greater estates or more liberal education yet we cannot but judge it intolerable in persons of such like condition. Its therefore ordered by this Court and the authoritie thereof that no person within this jurisdiction or any of their relations depending vpon them whose visible estates, reall and personal, shall not exceede the true and indiferent value of two hundred pounds shall weare and gold or siluer lace or gold or siluer buttons, or any bone lace aboue two shillings per yard or silke hoods or scarpes, —vppon the penalty of ten shillings for every such offence, and every such delinquente to be presented to the grand Jury; and for as much as distincte and particular rules in this case sutable to the estate or quality of each person cannot easily be given, it is farther ordered by the authority aforesaid that the selectmen of every town or the maior part of them are hereby enabled and required from time to time to haue regard and take notice of apparel in any of the inhabitants of theire severall towns respectively, and whosoeuer they shall judge to exceede theire rank and abilities in the costlyness of fashion of theire apparrill in any respect, especially in the wearinge of Ribbands and greate bootes (leather being a commoditie scarce in this countrey) the said selectmen shall have power to assesse such persons so offending in any of the particulars above mentioned, in the country rate according to that proportion that such men vse to pay to whom such apparill is suitable and allowed, provided that this law shall not extend to the restraynt of any magistrate or other publicke officer of this Jurisciction or any settled military officer or soldier in the time of military service, or any other whose education and imployments haue ben aboue the ordinary degree or whose Estates haue ben considerable though now decayed. The deputies have past this order and desire the consent of our honorable magistrates herevnto.'

William Torrey cleric.

20—(8) 1651.

The magistrates consent to this provided that euery one that wears apparill as abouesaid ribons lace, points etc. shall be rated at the Estate of £200 and that magistrates wifes and children and other officers may be left to their discretion in wearing of apparel.

Voted by the magistrates with reference to the consent of our brethren the deputies.

Jo Endecott Gour.

The deputies consent to this last returne of our honored magistrates and desire this order may be of force at the end of two months after this session of Court with reference to the consent of our honored magistrate hereto—

William Torrey cleric—

Consented hereto by ye magistrates.

Jo Endicott Gour.

May 7, 1662.

As an addition to the lawe about apparell, whereas excess in apparel amongst vs vnbecoming a wilderness condition and the profession of the Gospel whereby the rising generation are in danger to be corrupted and effeminated, which practices are witnessed against by the laws of God and sundry civil Christian nations. It is therefore ordered and enacted by this Court and the authority thereof, that all persons within the Jurisdiction whether children or servants, that are under government in families, that shall weare any apparel exceeding the quality and condition of their persons or estate or that is apparently contrary to the ends of apparell and either of these to be as Judged by the Grand Jury and County Court of that shire where such complaint or presentment is made, all such persons being convicted shall for the first offence, be admonished, for the second pay a fine of twenty shillings, for the third offence forty shillings and so following as the offences are multiplyed to pay forty shillings unto the Treasurer of that County. Also every Taylor who shall make or fashion any garment for such children or servants under government, as a foresayd, contrary to the minde and order of their parents or Governors, every such Taylor shall for the first offence, be admonished, and for the second offence to forfeit double the value of such apparell, or garment as he shall fashion or make contrary to the mind and order of parents or gouernors, half to the owners and halfe to the Countrey and all Grand Jurymen are hereby enjoyned to present all those, whom they judge breakers of this order.

The magistrates haue past this order with reference to the consent of their brethren the deputyes, hereto—

Edward Rawson, Secty.

Consented to by the Deputyes
May 7, 1662. William Torrey, Cleric.'

At a late sale of manuscripts at Vienna, a letter by Luther went for 300 florins, a manuscript by Schiller for 60 florins; a letter by Erasmus 25; a letter by J. J. Rousseau 32; a letter by Frederick II. 11; a letter by Goethe 9; an autograph signature of Napoleon 15 florins.

Capt. Letourneur, of the French navy, has invented a plan of reducing to a musical system the usual commands given on board vessels of the navy by the officers to the sailors, employing the method of *whistling*. Twenty-seven musical signs serve for expressing to the eye all the commands required; and since the marine whistle emits only two sounds, one low, and the other an octave higher, only two lines are required for the writing of these whistling notes instead of five.

M. de Talleyrand's house in Paris has been sold to M. Rothschild for 1,191,000 francs (49,625*l.*) *On dit*, that the banker, on visiting his newly acquired property, said, 'This hotel is rather mean (*mesquin.*) I shall try, however, to make it habitable.' This trait, adds a Parisian contemporary, perfectly paints our times, in which the banker's gold has greater power than the courtier's adroitness.

Thirst Quenched without Drinking.—It may not be generally known to our readers that water, even salt water, imbibed through the skin appeases thirst almost as well as fresh water taken inwardly. In illustration of this subject, a correspondent has sent us the following abridged quotation from a 'Narrative of Captain Kennedy's losing his vessel, and his distresses afterwards, which was noticed in 'Dodsley's Annual Register for 1769.' 'I cannot conclude without making mention of the great advantage I received from soaking my clothes twice a day in salt water, and putting them on without wringing. It was a considerable time before I could make the people comply with this measure although from seeing the good effects produced, they afterwards practised it twice a day of their own accord. To this discovery I may with justice attribute the preservation of my own life and six other persons, who must have perished if it had not been put in use. The hint was first communicated to me from the perusal of a treatise written by Dr Lind. The water absorbed through the pores of the skin produced in every respect the same effect as would have resulted from the moderate drinking of any liquid. The saline particles, however, which remained in our clothes became incrusted by the heat of the sun and that of our own bodies, lacerating our skins and being otherwise inconvenient; but we found that by washing out these particles, and frequently wetting our clothes, without wringing, twice in the course of a day, the skin became well in a short time. After these operations we uniformly found that the violent drought went off, and the parched tongue was cured in a few minutes after bathing and washing our clothes; and at the same time we found ourselves so much refreshed as if we had received some actual nourishment. Four persons in the boat who drank salt water went delirious and died; but those who avoided this and followed the above practice experienced no such symptoms.'

Revenue of Great Britain.—A book has been printed by the House of Commons, consisting of two hundred pages, containing 116 tables, giving an immense mass of statistical information relative to the Revenue and Expenditure of Great Britain. From these we gather such facts as may interest an American reader. The gross amount of revenue during the year ending on the 5th of January last, deducting draw-backs, bounties, &c. was 50,592,653*l.* 2*s.* 6 1-4*d.* The expense incurred in collecting this revenue amounted to 4,188,159*l.* 1*s.* 3 3-4*d.*, being at the rate of nearly seven per cent. This, however, includes all the expenses of the Post office,—mails, packets, &c.—of which the gross revenue, after deducting repayments, amounted to 2,339,738*l.* 8*s.* 7 1-4*d.*, while the expenses incurred in the collection amounted to 698,632*l.* 2*s.* 4 1-2*d.* Ireland contributes trifle less than four millions to the Revenue, which small sum is on account of most foreign produce consumed in Ireland, being first imported into English and Scottish ports, and there paying duties. The revenue in Great Britain is collected at a charge of six per cent.; in Ireland this expense is nearly 12 1-2 per cent. The expenditure of the country during the year is stated at 51,319,113*l.* 13*s.* 0 3-4*d.*, but this includes the whole expense of collecting the revenue. The following are the articles on which the largest amount of duty was received.—Butter, Coffee, Corn, *Spirits*, *Sugar*, *Tea*, Timber, *Tobacco*, Wines, and Wool. On each of these the revenue amounted to upwards of a quarter of a million, and on those printed in *italics* it exceeded two millions.

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